

THE DĪVĀN,
WRITTEN IN THE FOURTEENTH CENTURY,

BY

حواحه

شمس الدین محمد حافظ شدراری
الشهریه

لسان الغیب و ترجمان الاسرار

Khuāja

Shamsu-d-Din Muhammad-i-Hāfiz-i-Shu'arā

otherwise known as

Idānu-l-Ghalib and Tarjumānu-l-Asrār

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE
WITH CRITICAL AND EXPLANATORY REMARKS WITH AN INTRODUCTORY
PREFACE WITH A NOTE ON SŪFĪSM AND WITH A LIFE OF
THE AUTHOR

BY

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AUTHOR OF 'THE PERSIAN MANUAL'; FIRST TRANSLATOR (OUT OF THE PERSIAN) OF THE BUSTAN I SA DI
AND OF THE SIKANDAR NAMA I NĪ 'MI AUTHOR OF NOTES ON ELEPHANTS;
OF THE SEXTANT; OF LONGITUDE BY LUNAR DISTANCES AND OF
THE TRANSVERSE STRENGTH OF A RAILWAY RAIL

VOL I

1891

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CALCUTTA
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET

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Khwāja

✓ *Shamsu-d-Din Muhammad-i-Hāfi~-i-Shirāzī* ✓

otherwise known as

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8, HASTINGS STREET

TO
THE MEMORY OF MY Uncle,
Henry M. Clarke,

WHO

ENCOURAGED ME IN BOYHOOD IN YOUTH, AND IN MANHOOD WHO LOADED ME
WITH BENEFITS AND WHOSE LOSS I DEEPLY DEPLORE —

THAT DEAR FRIEND WHOSE KINDNESS LIMIT KNEW NOT

TO HIS MEMORY

THIS TRANSLATION OF THE WORK OF IMMORTAL *Waltz*,

I DEDICATE I DEDICATE

PREFACE

THIS translation of the *Divān* of Shamsu d Dīn Muhammad i Hāfiz i Shīrāzī is made from the Persian text edited by Major H S Jarrett * and published, under the auspices of the Government of India, in 1881 at Calcutta

The Persian text is mainly a reprint of the recension, with a commentary in Turkish, up to the eightieth Ode, published in the seventeenth century by Sūdī, the Bosnian and re published in 1854 at Leipzig by Hermann Brockhaus

The differences between Brockhaus' text and Jarrett's text are given below —

	PERSIAN TEXT EDITED BY —	
	Brockhaus	Jarrett
1 Date	1854	1881
2 Commentary	Up to Ode 80	Nil
3 Variants		Up to Ode 573 (the last)
4 Based upon the manuscript of the	15th and the 16th century	One without date the other 1593
5 Lines of Sūdī (201)	Omitted	Inserted
6 Odes 44 ascribed to Hāfiz but omitted by Sūdī		

Jarrett's Persian text is complete is printed in the conventional Oriental type, and is sold† for the modest sum of two rupees

Its defects are —

- (a) that it has no commentary without which it is impossible to render many of the lines
- (b) that in it are many uncorrected misprints
- (c) that not so much as a paper space of quarter of an inch has been left between the Odes
- (d) that the couplets are un numbered rendering reference difficult
- (e) that the prosody of the Odes is omitted
- (f) that the kit a giving the date of the death of Hāfiz is omitted

* Secretary to the Board of Examiners (Oriental Languages) under the Government of India

† The Office Board of Examiners Ellysium Row Calcutta

2. In the bāzārs of Calcutta, Lakhnaū, Kānpūr, Dihlī and Bombay,—are lithographed copies⁺ of the Persian text of the *Dīvān-i-Hāfiz* with copious notes (in Persian) In all, the Odes are arranged in the same order, but not with the same paging.

The Odes of this translation bear two numbers—the un-bracketed number refers to Jarrett's Persian text, and the bracketed, to the bāzār Persian text.

The student should carefully number from the beginning the Odes of the bāzār text, and thus obtain concordance between it and this translation

Beyond Ode 573, I have not been able to give the bāzār number, the text differing widely from Jarrett's text.

3 The work done in this translation consists of —

NAME		Couplets
Persian	English	
Ghazal	Ode .	5,073
Kita'it	Fragments .	166
Rub'īyāt	Tetrastics .	138
Masnawī	Masnawī	41
Sikī Nāma	Cup-bearer-rhyme .	138
Mughannī Nāma	Minstrel .	44
Bino rhyme	Bino .	26
Kasīd	Elegies .	80
Mukhammas	Penta .	13 strophes

This translation is based upon —

- Jarrett's Persian text, 1881, as a standard
- The bāzār-Persian text, Calcutta, 1858, with a running commentary by Fath-i-'Alī, a member of the household of the late ex-King of Oudh
- The bāzār texts with running commentary (all in Persian) of Lakhnaū, Kānpūr, Dihlī, and Bombay
- A commentary in Persian (p 348) 1876 by Maulavi Sayyid Muhammad Sādik 'Alī, Lakhnaū
- The *Misbūhu-l-hidāyat*, a translation in Persian of the 'Awārif,† by Mahmūd bin 'Alī alKashīnī, lithographed in 1875 at Lakhnaū

For the notes, I have made use of —

- The Kur'ān
- The *Darwishes* by J P Brown.
- Lane's Arabian Society

* These copies cost about ½ rupees Application may be made to —

(a) Munshi Nawāl Kishur, C S I, the Press, Lakhnaū

(b) Khān Bahādur, G M Mūnshī & Sons, Urdū Instructor Office, Kalbadavi Road, Bombay

† The *Awārif-u-l-Mu'arīf* was written in Arabic by Shahābu-d-Dīn 'Umar bin Muhammad-i-Sāhibī (b 1145, d 1234)

- (d) History of Persia by Malcolm and by Clements Markham
 (e) Beale's Biographical Dictionary
 (f) Preface to the Gulshan i Raz by E. H. Whinfield

4 Being unacquainted with German, I have been unable to avail myself of the translations (in German) —

By Von Hammer 1818 verse without rhyme
 Rosenzweig Vienna 185 with
 Nesselmann Berlin 1865 (selections)

Thus, I have been forced to make the translation from the original Persian. This is not a translation of a translation *

A list of works relating to Hāfiz is given on p. xviii

5 In the Persian text, 1854 by Hermann Brockhaus, the scanning of the first line of each ode is given, and in a work† 1887 by Pistanjū Kuvārjī Taskar, the scanning with prosody notes of the following eighty-two odes is given —

ODES

Ja ett.	Taska	Jarr tt.	Taska	Jar tt	Task r	Jar ett	Task	Ja ett	Task
366	42					455	62	472	8
82	5	422	28			6	75	3	83
94	3	3	0	442	43	7	61	4	85
5	1	5	25	410	46	8	68	5	86
6	2	6	29	443	49	9	63	6	79
400	44	7	32	4	48	460	64	7	87
1	5	8	26	5	5	1	69	8	84
2	6	9	31	6	54	2	71	9	91
6	23	430	36	7	51	3	70	480	92
12	14	1	27	8	53	4	65	1	90
4	12	3	28	9	55	5	68	2	93
5	15	4	30	450	56	6	72	3	95
6	16	5	1	1	57	8	78	4	97
7	17	6	38	2	73	9	80	5	98
8	21	8	39	3	58	470	77	6	96
420	19	9	55	4	60	1	81	7	99
421	4	440	40					8	94
		441	41					491	100

* In 1770 at Vienna Baron Reisky published his Specimina Poeseos Persicæ since then Sir W. Jones and Messrs Richardson and Carlyle have translated into English scattered odes. See p. XVIII

† The title is —

Odes of Hafiz with explanatory notes by Pistanjū Kuvārjī Taskar. Education Society's Press. Byculla. Bombay 1887

The student will find useful —

- (a) "The Prosody of the Persians" by H. Blochmann, Baptist Mission Press, Calcutta, 1872
- (b) "The Elements of Persian Prosody" by G S Ranking, B A, M.D, Education Society's Press, Byculla, Bombay, 1885
- (c) "A Grammar of the Persian tongue" by Pīstanjī Kuvarjī Taskar,* 1886

6 This is a prose-translation and professes to give the literal and the sūfistic † meanings

To render **Hāfiz** in verse, one should be a poet at least equal in power to the author. Even then it would be well nigh impossible to clothe Persian verse with such an English dress as would truly convey its beauties, and if such a translation could be made, it would be of little value to the student.

In support, I would quote the following authorities —

Mr Sale‡ says —

I have thought myself obliged to keep scrupulously close to the text, by which means the language may seem to express the Arabic a little too literally to be elegant English
We must not expect to read a version of so extraordinary a book (the Kurān) with the same ease and pleasure as a modern composition

Mr Palmer§ says —

I have translated each sentence as literally as the difference in structure between the two languages would allow, and, where possible, I have rendered it word for word
Where a rugged expression occurs in Arabic I have not hesitated to render it by a similar English one, even where a literal rendering may shock the reader To preserve this closeness of rendering, I have had to make use of English constructions often inelegant

Sir W. Jones|| says —

I would recommend a version ¶ in modulated but unaffected prose in preference to rhymed couplets Though not a single image or thought should be added by the translator, it would be allowable to omit several conceits unbecoming in European dress We cannot show less indulgence to a poet of Irān than we do to Shakespeare

In the translation,** not only every attempt at elegance but even the idiom of our language and the usual position of words have been designedly sacrificed to scrupulous fidelity

* Prosody is dealt with in pp. 53—165

† For the explanation of this word, see the note on Sūfi,ism

‡ The Kurān, 1734, by Sale

§ „ 1880 „ Palmer

|| See works of Sir W Jones, 1807, xiii p 395, xiv p 385

Sir W Jones (b 1734, d 1794) was an eminent lawyer, a poet, and general scholar As a poet, essayist, and translator few excelled him, as a linguist, he stood unrivalled In 1784, he founded the Asiatic Society of Bengal, Calcutta.

¶ Of the poem "Lailā va Majnūn" by 'Abdu-l-lāh-i-Hāfiz, 1520 A.D

** Of twenty tales by Nizāmī of Ganja

Those who understand Persian have no need of any translation those who are learning it will be assisted by a verbal one however inelegant those who neither know nor intend to learn it are at liberty indeed to say what they please of the images and the sentiments which such a version preserves but have no right to give an opinion on the original composition

Speaking of the "Enchiridion of Epictetus" translated into English prose by the Hon Thomas Talbot, 1881, "The Saturday Review" * says —

In no true sense of the word can it be called a translation at all It might well have been compiled from an earlier version without any reference to the Greek text for it is hardly too much to say that in no single passage is the language or the style of thought of the original reproduced or even suggested

Speaking of the translation in verse of the Rubā'īyyāt of 'Umar i Khayyām (d 1123) by E Fitzgerald, "The Times" says —

Every lover of good literature will welcome a new edition of Mr Fitzgerald's Rubā'iat of Omar Khayyūm † The present edition enables the student of one of the most remarkable of modern poems to compare the several versions given of it by the *translator* in the successive editions during his life time

He took such liberties indeed that *he made the poem his own* as any one must acknowledge who glances at the literal rendering of the original

But this is exactly what makes it a great poem and gives it an independent place in English literature

Doubtless this is intended for praise, but it appears to be exceeding dispraise Mr Fitzgerald's poem is a fine one and occupies an independent place in English literature, but in no sense or way is it a translation

He has shown as a poet his capacity, and his incapacity as a translator The people of England, being ignorant of Persian and caught by the beauty of the English verse, give it laud, but the work should be criticised not as a poem but as a translation For it professes to be a translation—the verse is but an accident of decoration

In Ode 8 ‡ though he expanded the eighteen lines of the Persian into fifty four lines of English Sir W Jones (a poet and Persian scholar) has shown how impossible it is to give in English verse the sense of Persian verse

A passage of verse can no more be transferred from one tongue to another than can be the smile on the face of this one to the face of that one

In a few cases of wonderful success such a translation must appear to the reader who knows the original as a song through a telephone

7 If some should think that accuracy, either for the student or for the public generally, is unnecessary in a translation, I would ask what would be

* The 29th October 1881

† The title is so mis spelled

‡ Of this translation

thought of a loose versified translation in place of our literal and rhythmical prose-version of the Bible?

Where any attempt has been made to depart from the literal rendering all connection with the original has been lost, all the oriental imagery, and all hope of giving aid to the student

Of Hāfiz a passage is rendered by Nott, by Richardson, and by Sīdik, and another passage by Sādik, Murid, Amator, Shī'r-Chin and by Gul-Chin in such a way that there is similarity neither between one translation and another, nor between any of the translations and that translated *

8 That poetry may be translated into prose, the Bible proves

The French have long practised the art of giving prose-equivalents for verse, thus retaining exactness of rendering, without losing much of the melody.

M. Keynard's *Dante* in French prose is a better equivalent for the original than any of our rhymed versions. Of the lyrics in Greek Anthology no versified renderings are so good as the few which Sainte Beuve made in prose.

Mr. Jebbs' prose-versions of Sophocles show the limits of what English prose can do by way of reproducing poetry.

Mr Matthew Arnold, whether knowing Heine's own wish or not, rendered that untranslatable poet into prose.

M James Darmesteter has been successful as a prose translator of Miss Mary Robinson's (Madame Darmesteter's) verses.

Prose is coming to be regarded as the least inadequate vehicle for the rendering of foreign poetry

The reader may peruse —

- (a) "Gaspard de la Nuit" (1836) by Louis (Ludovic) Bertrand, or the modern edition (1869) by Charles Asselineau
- (b) "Petits Poèmes en Prose" by Charles Bandelaire.
- (c) "Pastels in Prose," translations from French prose-poems by Mr Stuart Merrill with a preface by Mr Howells

9 The publication of the Persian text of Hāfiz with useful notes, and with an accurate translation—every word weighed, every thought truly expressed, and the spirit as well as the meaning preserved,—is likely to do more for the diffusion of oriental learning than a thousand essays

It requires genius to contract, or to simplify, an idea.

* The Asiatic Journal, 1835, viii p 277, xviii p 289, and 1844-45, i v p 234

Those desirous of improving sink into oblivion those hasty to correct possess every merit save that of resembling the original

When two short lines of Persian are expanded into six or into eight lines of English—many epithets must be added many thoughts amplified to remedy the supposed deficiencies of the original The most wretched daub conveying likeness is preferable to the portrait even by a master conveying no likeness

To give a literal, or perfect, translation of Hāfiz in metre or in prose is rendered impossible —

- (a) by the use of words similar in sound and in formation opposite in signification
- (b) by the recondite and lively play of words
- (c) by the many compound words whole stanzas being crowded with compound epithets
- (d) by the mysterious and sublime allusions in Sufi poetry represented under objects of voluptuous gratification
- (e) by the constant recurrence of the same rhyme without any collateral support of tones to answer in division

10 In Persian literature, no work is more deserving of attention than the work of Hāfiz Independently of its literary beauties it illustrates the manners of a magnificent and intelligent people at a period highly refined and polished

When in the west, literature was ignored, when our ancestors were engaged in making ridiculous crusades and in mitigating Bulls, when our nobles were unable to sign their name,

In the east knowledge and genius were rewarded and Firdausi* wrote!

If verse be to please, then are the Persian poets eminently successful No one who really understood Hāfiz ever put aside his work without having received real pleasure and true gratification †

11 On the beauty of oriental literature, I may be allowed to cite the opinion of Sir W Jones ‡ —

Persia has produced more writers of every kind (chiefly poets) than all Europe since their way of life gives them leisure to pursue those arts which cannot be cultivated to advantage without the greatest calmness and serenity of mind

At Oxford is a manuscript§ containing the lives of a hundred and twenty eight of the finest Persian poets the moderate poets are without number

The delicacy of their life and sentiments has affected their language and rendered it the softest as it is one of the richest in the world

* Firdausi (b 931 d 1020)

† The lays of Hāfiz are sung on the banks of the Ganges as well as on the Danube in the plains of South India as well as in Turkistan

‡ See Essay No 1 p 180 Grammar of the Persian language 1828 Works v p 4 6 Discourses 1821 ii p 53 by Sir W Jones and the Calcutta Review 1877 lxxv p 257

§ Hyerp Bodl 128

(d) By Hermann Bicknell, 1875,* a hundred and fifty Odes (in verse)

ODES									
From	To	From	To	From	To	From	To	From	To
1	52		153		246	348	350		477
54	59		158		253		355		480
61	64		162		54	360	36	484	485
66	67	175	177		258	371	372		487
	69		183	264	266		381		492
77	79		188		270	384	385		494
	82		193		282	392	394		508
87	88		196		284		407		510
91	92		199		288		409		517
	93		202		292		412		524
104	111		204		296	416	418		528
113	114	208	11	98	299		424		541
	117	213	214	307	310	439	440		548
121	123		216	314	315		442		555
	125		220	322	323		453		562
143	146		222	3 5	3 8		457		572
	149		225	331	332		459		573
	151		230		339		463		
	153		237	341	344		467		

Number of Odes in the above table 204
 , only partly translated in some cases only a
 single couplet is given 56

TOTAL TRANSLATED 148

Odes marked—

127	172	in Bicknell's translation	2
	XL	, Jarrett's text	,
439a		„ Clarke's translation	

TOTAL OUT OF 573 ODES 150

	No			No	
	From	To		From	To
Kita at	574	615	Bino-rhyme	658	690
Ruba'iyat	616	684	Kasida		691†
Masnavi		685			692†
Saki Nama		686	Penta rhyme		693
Mughanni Nama		687			

In Bicknell's translation look for the small figures S B E (Sudt Brockhaus's edition) at the foot of each Ode

* Trubn & C 1875
 † Only 6 couplets
 ‡ 11 4

Of these translations—

- i. (a) and (b) are valueless
- ii (c) is in prose, and is apparently taken from the German translation by Rosenzweig
There are no explanations of any importance, no sūfistic renderings
- iii. (d) is in verse, and therefore valueless to the student There are no explanations of any importance, and no sūfistic renderings.

13. In this translation, in the note on sūfīism, in interpolations in the text, and in foot-notes, much sūfistic information is given.

Sometimes, to save space and expense, words necessary for the understanding of a passage have been inserted in the couplet. Such words are invariably inclosed in brackets, and come after the word (or the sentence) that requires amplification or explanation

The student can see at a glance what is the literal rendering and what is the explanation.

14. The forms of verse may now briefly be described —

(a) غزل (ghazal).

This is a love poem, consisting of from five to fifteen verses, any metre except the rubā'ī metres may be used, the same rhyme goes through the whole poem, the first hemistich of the first verse rhymes with the second hemistich of the same verse. The poem must be finished, without defects in rhyme, and pure in language, all obsolete words, or vulgar expressions being avoided. Each verse must convey a complete thought. The verses are strung like pearls on a thread, which makes them a necklace, the value whereof lies in the value of each pearl, not in the thread. If two or more verses belong in sense to each other, they are called — mukatta

The parts are—

(matla') the beginning

(makta') „ end

In the makta' the poet introduces his تخلص (takhallus.)

(b) قصيده (kasīda).

This poem is written in praise of some one and should contain not less than thirteen distichs and not more than a hundred and twenty.*

The parts are —

i مطلع (matla'), the beginning.

ii تعليل (taghazzul) „ introduction

* Some say not less than 31 nor more than 99 distichs and again, some say without limit

- iii گُرُز guriz the flight for the introduction to the object of praise
iv مقطع makta end

This kind of poem is read in the presence of him in whose honour it is composed, and therefore should not be so long as to weary him

In other respects this poem resembles the ghazal

(c) قطعه (kith)

This must consist of at least two verses

A kit'a is —

- i ghazal or a kas da in which the first verse is omitted or in which the two hemistichs of the first verse do not rhyme
ii a portion (two verses at least) taken from the middle of a ghazal or a kasida

It has no matla', and can be composed in any metre, the ruba'i metres

excepted

(d) رباعی (rubā'i)

This is a poem, tetrastich, of four hemistichs, whereof the first, second, and fourth rhyme. The first three hemistichs introduce the happy thought, the fourth hemistich is —

- i بلند (buland) elevated
ii لطیف (latif) witty) striking
iii نثر (tiz) epigrammatical

This poem is composed in metres called rubā'i metres,

The دربسی (dūbaiti), quatrain, is never composed in the rubā'i metres

مثنوی (masnavi)

This poem is a ballad, a romance, an epic. Each hemistich rhymes with its fellow but the same rhyme does not go through the whole poem, and freedom (in style and in rhyme) is allowed

15 تحلیص (takhallus)

The takhallus is the name which the poet assumes. It is taken —

- (a) from the name of the Ruler, of the time or from the Patron
(b) his occupation
(c) own name
(d) birth place

The takhallus is expressed in four different ways —

- (a) Shamsu-d Dīn Muhammad : Hafiz
(b) Hafiz
(c) Mutakhallis bt Hafiz
(d) Nam Hafiz takhallus

16 In June 1889, the Government of India^{*} gave its sanction to the printing, at my expense, of this translation of the *Dīvān-i-Hāfiz* at its Central Press, Calcutta.

The printer's work of this translation is, therefore, the work of an Indian Press, and is, I consider, a creditable piece of such work.

My thanks are cordially given to Mr. Dean, the Superintendent, and to Mr A. Sanderson, the Deputy Superintendent, of the Press, for the trouble and the care that they took to carry out their part of the work

To special notice I wish to bring Maulavī Mīrzā Muhammad-i-Bīsrāwī, a Persian, who rendered me great help in this work. To him, my thanks are heartily given.

17. The Board of Examiners, Oriental languages, under the Government of India, is simply an examining body, but it might well be more.

It should be the guide, the friend, the counsellor of students of oriental literature, should advise and assist in respect of native instructors, of books, and of modes of learning, and should keep a list of native instructors of approved excellence, fixing their fees, and punishing them for indolence and negligence

For the acquirement of oriental languages, systematic training is required, more leisure, and more encouragement.

For want of direction, many a student wastes valuable time, explores paths already explored, and surmounts difficulties already smoothed. He intolerably suffers from the indolence, the inertia, and the trouble giving power of the Munshi, over whom he has no control

So great and many are the difficulties, that many an energetic man considers as a waste of time the time spent in preparation for a language-examination.

18 Full well I know that grave defects must have their place in a work so long and so arduous as this. All endeavours to translate a Persian poem into another language must fall short of their aim when the obligation is imposed of producing a translation that shall be at once literal, idiomatic, and faithful to each thought of the original. Of my faults, I am very sensible, but I doubt not that those who discern them and know the difficulty of the undertaking will give me fair quarter.

The translation was made in a tropical country, in leisure moments, amidst the pressure and the stress of professional duties most exacting; and under special circumstances of harass and worry that it is not permissible to describe.

* See Letter No. 2907, 12th June 1889, from the Government of India, Finance Department

19 Mr H M Clarke, to whom this work is dedicated, was a son of the late William Stanley Clarke, Elder Brother of Trinity House, who for twenty-seven years (1815—1842) was a Director, East India Company, and in 1835 '36 its Chairman *

He was educated at Winchester and at Haileybury, where he won the gold medal for Persian, in April 1826 he joined the Bengal Civil Service, and, after serving in China, retired in (or about) 1843 †

In 1875, 'the Persian Manual,' published under my name, was dedicated to him In January 1889, he accepted the dedication of this work, in which he was much interested, but the completion of which he was not allowed to see, for on the 11th June 1889, at Bexhill Rectory, at the advanced age of 84 years, he died

He was the kindest, the most unselfish, and the most generous of men, and the most worthless I should indeed be, did I not lament him with a lamentation that is not to be expressed in words

Those who knew him will be grateful for these few words calling him to mind those who knew him not will perchance of their courtesy pardon me for their expression

H WILBERFORCE CLARKE

CALCUTTA

January 1891

* See Alphabetical List (1839) Bengal Civil Service 1780—1838

† See—

(a) The above named List

(b) Smith and Co's Bengal Directory and Quarterly Register (Hurkaru Press) Calcutta for 1836 (pp 3 and 36) and 1840 (p 43)

(c) Scott and Co's Bengal Directory and Register Calcutta for 1841 (pp 2 and 21) and 1843 (p 20)

List of works relating to Hāfiz —

Date	Name of Writer	Nature of Work	Where published
1680	F Meninski	Linguarum Orientalium. Ode 1, rendered into Latin prose, pp 189 191	Vienna
1767	T Hyde . .	Syntagma dissertationum Ode 1, rendered into Latin prose, p 447	Oxford
1771	de Reviski .	Specimen poeseos Persicæ Proæm xxiix-xxxviii. The first sixteen Odes, rendered into Latin prose	
1774	J Richardson	Specimen, Persian Poetry, sixteen Odes with an English translation and paraphrase, chiefly from the specimen poeseos Persicæ of Reviski	London
1787	Nott	Odes (17) from Hāfiz rendered into English verse No 155, 296, 317, 412, 196, 393, 364, 7, 121, 341, 548, 8, 448, 31, 17, 541, 9	"
1791	Wahl .	Neue Arabische Anthologie, pp 46-74	Leipzig
1791	? .	The Persian Work of Muhammad Shamsu-d-Din Hāfiz with his life	London
1792	W Jones	Asiatic Researches, Vol 3 (p 172) "The Mystical poetry of the Persians"	Calcutta, London
1795	W Ouseley .	Persian Miscellanies Ode 529, c 1, p 152 " 249, " 1, " 164. " 7, " 9, " 184. " 535, " 11, " 124 " 185, " 1, " 124	London.
1797	W Ouseley	The Mughanni Nāma, p 160 Oriental Collections, Vol 1. Ode No 1 (p 208) in English verse " " 491 (" 276) " " prose " " 508 (" 356) " " "	Cooper and Graham, London
1797	W Jones .	Works Vol 2 Ode 464, c 7, in English prose, p 316 " 17, the whole " " " 321 " 541, " " " 323 Ode 94, c 6, in Latin prose, p 395. " 393, the whole " " " 404. " XXIX " " " 407 " 448, " " " 410 " 412, " " " 413. " 121, c 3, 9, 10, 12 " " " 429 " 564, c 1 " " " 461 " 548, the whole " " " 465 " 296 " " " 468. " 317 " " " 471. " 151, c 5 " " " 473 " 225 " 9 " " " 473 " 60 " 7, I " " " 478 " 6 " 9 " " " 477 " 341 " " " 475 " 31, the whole " " " 550.	"

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Date	Name of Writer	Nature of Work.	Where published
1798	W Ouseley	Oriental Collections Vol 2 Ode No 1 Appendix Jarrett's Persian Text (p 80) in English prose	London
1799	W Jones	Works IV Ode 8 (p 449) in English verse Essay on the poetry of the Eastern Nations pp 527 548	
"	"	Works V Ode 57 (pp 116 484) in French verse Ten Odes in French prose (pp 464 471) and in French verse (pp 488-503)	
1800	W Ouseley	Oriental Collections Vol 3 Ode 426 (p 107) 476 (126)	
1800	Hindley	Poems (11) of Hafiz in English verse and prose Nos 17 93 485 172 8 323 313 248 9 258 25 317	
1802	S Rousseau	Richardson's Specimen of Persian poetry revised and corrected	
1812	Von Hammer	The Divan of Hafiz translated into German verse (without notes)	Tebingen
1846	Dauner	Poems of Hafiz translated into German (2 vols)	Hamburg
	Gore Ouseley	Biographical notices of poets (Hafiz) (pp 23 42)	London
1852	Dauner	Poems of Hafiz translated into German	Nurnberg
1856		Calcutta Review Vol 26 Notice of Hafiz (pp 398 414)	Calcutta
1860	W Ouseley	Oriental Collections Vol 3 Ode 426 (p 107) 476 (126)	London
1864	Rosenzweig	Persian Text (after Brockhaus Sudh) and translation in German verse	Vienna
1865	Nesselmann	Der Divan des Schems eddin Muhammad Hafiz (Selection) in German verse	Berlin
1873	S Robinson	A Century of Ghazals (Hafiz) English prose	Williams and Norgate London
1875	Hermann Bicknell	Selections from Hafiz translated into English verse (120 Odes with Kita at Ruba 1321 and Mukhammas) See the preface (p xii) of this work	Trubner and Co London
1876	E H Palmer	The song of the reed and other pieces (6 Odes)	
1877	H Blockmann	Journal Asiatic Society Bengal Vol 46 An unknown Ode of Hafiz rendered into English prose (p 37)	Calcutta
1878	W H Lowe	Odes (12) of Hafiz done literally into English	Spalding Cambridge.

Date	Name of Writer	Nature of Work	Where published
1833	S Robinson	Persian Poetry, Firdausi, Nizami, Hafiz, Jami . . .	Williams and Norgate, London ?
1884	E P Evans	"Atlantic Monthly," January, Text and translation of Hafiz. Commentary Persian Text of Hafiz by — Shuri | Lami'i | Sham'i Sayyid 'Ali. | Sururi | Sudi	
1876 and 1886	...	Commentary Persian Text, Hafiz, by Sayyid Muhammad Sadik 'Ali . . .	Laknau.
17th Century	Sudi	Persian Text of Hafiz with commentary (in Turkish)	
1791	E India Company	Persian Text of Hafiz printed without notes . . .	Fort William, Calcutta
1826		Persian text of Hafiz (lithographed with notes) . . .	Calcutta
1831	"	" " " " . . .	Kanpur
1841	"	" " " " . . .	Bombay
"	"	" " " " . . .	Constantinople
"	"	" " " " . . .	Boulak
1854-56	Brockhaus	" " (with a commentary in Turkish up to Ode 80, and with the scanning)	Leipzig.
"	Rosenzweig	Persian Text (with translation in German verse)	Vienna
1858	"	Vol 1	
1863	"	" 2	
1864	"	" 3	
1870	"	Persian text, with (two) commentaries in Turkish, one by Maulana Sayyid Muhammad Wahabi ibn Sayyid Hasan Ash'ari al Fanuni, and the other by Sudi, printed at the 'Amira Press	Constantinople
1883	"	Persian Text (lithographed with notes, Haidari Press)	Bombay
"	"	" " " " Safdari Press)	"
"	"	" " " " Nizwal Kishur)	Laknau
1884	"	" " " " Razavi Press)	Dihli.
1881	H Jarrett	" " (printed without notes, and without scanning)	Calcutta
1476 to 1872	...	The eleven works mentioned as references at the head of the life of Hafiz (p xlviii)	

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1013 to the end

Table of odds and of other verse

LETTER	ODDS			N mbe of Co plets	PAGE	
	F m	T	TOTAL		From	To
ا	1	15	15	140	1	60
ب	16	19	4	31	61	70
ج						
د	20	109	100	708	71	230
هـ		110	1	7		232
و		111	1	9		233
ز						
ح	112	113	2	17	235	237
ط		114	1	9	239	240
ث	115	281	167	1532	241	494
جـ						
چ	282	297	16	154	498	518
خ	298	309	11	100	519	535
دـ						
ذ	310	315	6	51	537	545
ر	316	337	42	190	547	580
زـ	338	339	2	15	581	583
س	340	341	2	13	585	586

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LETTER	ODES			Number of Couplets	PAGE	
	From	To	TOTAL		From	To
ا	...	342	1	7		587
ب	..	343	1	9	..	589
ع	344	347	4	34	591	595
غ		348	1	7	...	597
ح		349	1	10	599	600
ق	350	352	3	31	601	605
ك	353	355	3	24	607	611
گ		...	...	..	..	.
ل	356	365	11	94	612	629
م	366	442	77	730	631	739
ن	443	467	25	205	741	774
و	468	478	11	105	775	791
ز	479	494	16	148	793	813
س	495	573	78	773	815	932
TOTAL ODES			573	5,073		

NAME	VERSE			Number of Couplets	PAGE	
	From	To	TOTAL		From	To
Kit'āt . . .	574	615	42	166	933	955
Rubā'iyāt . . .	616	684	69	138	957	975
Masnavi . . .	.	685	1	41	977	980
Sāki Nāma . . .	..	686	1	138	981	992
Mughannī Nāma . . .	.	687	1	44	993	996
Bino-rhyme . . .	688	690	3	26	997	999
Kasā'id . . .	691	692	2	80	1001	1008
TOTAL		..	119	633		
Mukhammas . . .	..	693	1	13 Stanzas	1009	1011

THE LIFE OF HAFIZ

REFERENCES

- Nafahatu l Uns (1476) by Nūru-d Dīn Abdu r Rahmān i Jāmī (b 1414 d 1492).
 Tārīkh-u-sh Shu arā (1486) by Daulat Shah i Samarkandī
 A mutilated MS copy of Hāfiz (1601) Asiatic Society Bengal
 Tārīkh i Dakan by Muhammad Kasim Firishta (b 1570 d 1612?)
 Jahan-Kushā by Mirzā Mahdī Khān †
 Ātash Kada by Hajī Lutf Āli (b 1721)
 Catalogue (p 64) Library of Tippu Sultan Mysore by Charles Stewart Professor of Oriental
 Languages Haileybury 1809
 Majma u l Fusahā† (1872 by Mirza Riza Kuli Khān i Hidayat i Mazindaranī)
 Khazāna i Āmīra by Mir Ghulam Āli Azād
 Tārīkh by Muhammad Gul Andām
 Shir Khān i Ludi

Khawaja Shamsu d Dīn Muhammad i Hāfiz was born in the beginning of the fourteenth century at Shirāz

- ‘ He was of good family, of excellent education, and skilled in jurisprudence
 ‘ Immersed in poetic indolence public life and honours had no charm for him) In
 youth, he engaged in friendship and indulged in conviviality but afterwards
 he devoted himself wholly to religion, observing austerity and embracing
 poverty ‘

Proud of his genius, he never accepted invitations to Courts

Those who saw him little regarded him as a latitudinarian those who saw him
 much, as an enthusiast He was an enemy to conventionalism and acted
 on those broad and universal principles which in every age and country are
 the same

* The Firishta (Gulshan i Ibrahim; Nauras-Nama Tārīkh i Ibrahim) has been translated—

(a) the 1st and the 2nd books (down to Akbar) by Colonel Dow 1768

(b) History of the Dakan by Captain Jonathan Scott

(c) entire work by General Briggs 1829

Mohl says that Firishta was born 1550 and died 1623

† Mahd Khān was confidential Secretary to Nadir Shah (b 1637 d 1747) This work was translated into French by Sir W Jones

+ This was printed by his son the Director Public Instruction Persia 1881

He was a sūfī and cared naught for the outward observances of the Kurān,* he regarded the Masjīd as he regarded the Church, and believed in the Eternal, whom the world reveres, as the Only Absolute Existence

2 Daulat Shāh says —

Hāfiz, the king of the learned ones and the cream of the wise ones, was the wonder of the time. His speech is such that it cometh not into the criticising power of man. Verily, it hath the desire for the Hidden, and the taste of the order of fakr,† and they call him Lisānu-l-Ghaib.‡

Void of difficulty and plain, is his speech, but in truths and divine knowledge (ma'rīfat) its meanings are endless. Far below his degree, is the rank of poet. In knowledge of the Kurān, he is peerless, in knowledge, outward and inward, un-equalled. From great desire for religion, he bowed not his head to the world, and without difficulty earned a bare subsistence §

With deep love for Darvishes and Ārifis, he used to associate with Rulers and Vazirs, and, despite his excellence and perfection, with able youths. All he pleased, with all, was pleased. He loved no verse save the ghazal. /

3 The lofty and sublime language of Firdausī and the terse morality of Sa'dī|| claim a high place in our esteem, but, a place still higher, does the Divān-i-Hāfiz claim

In it, we discover the private life of a Persian, his turn of mind, and his thoughts and occupations

4 Hāfiz breathes originality in all his works, scorns to imitate any authority but nature, or to use any art but art to conceal art, / has defects but only his own, has beauties but only his own / He may be condemned, he cannot be

* Maulāna Rūmī (b. 1207, d. 1273), Prince of Sūfis, says.—

“Out from the Kurān, the marrow I took,

“Before dogs, its bones, I cast”

† To Muhammad, a man cried —

“O prophet! I am in fakr!”

Muhammad replied —

“Al fakru fakhri, Poverty is my glory”

Presently, another came, and similarly cried out—

Muhammad replied —

“In both worlds, poverty causeth man to blush”

Turning to his companions, he said —

“Wonder ye at the apparent inconsistency of my answers to these two men seemingly alike? “The first has abandoned the world, the second, the world”

‡ “The Tongue of the Hidden,”

§ See Ode 444, c. 9.

|| Firdausī (b. 931, d. 1020), Sa'dī (b. 1175, d. 1292)

compared in no other country was ever born a genius so rare Eccentricity, the badge of the learned and the companion of genius was found in Hāfiz to such a degree that the people deemed him to be inspired, and the sage, distraught

His verse is rich in fancy, powerful in imagination, original sublime wild and glowing grave and gay He dwells on the degeneracy of his age on the vanity of the world on the power of sin on the greatness of the Creator on the pleasures of the time of youth, on the enjoyments of the world, on universal charity, and on toleration and liberty of conscience

His odes are free from any mean or abject spirit from attempts at wit, from obscure metaphor, from an inflated style they are insinuating, inimitable unique, plaintive and sportive encomiastic and sarcastic, tender and querulous simple and dignified voluptuous and sublime

The style is effulgent dazzling finished concise the loss of a word is the loss of a beauty It is clear unaffected harmonious —displaying great learning matured knowledge an intimate acquaintance with the nature (outward and inward) of things, and a certain fascination of expression unequalled by any His love of liberty and his natural mirth have never been strained nature alone, he has held up to admiration

In music and eloquence, the strains of Hāfiz are without equal in Persian literature His scorn for sober thoughts, the wildness of his fancy, and the easy flow of his numbers, delight the reader saint or sinner

Youth considers his odes authority to pass the time of youth in pleasure the sage considering his religious enthusiasm the mark of God's favour recites his mystical odes as prayers

The reader will find a profusion of grace and beauty constantly springing up in full verdure to entice him to labour and to invite him to enjoyment

By mere simplicity and beauty the plain and simple meaning of these ghazals will—as a faithful representation of natural imagery and as the mould of a mind gifted with the most energetic power of expression —always please

- 5 The shāikhs and the sufis all agree in considering the Divan : Hafiz as the very height of perfection

Charles Stewart says —

“Hāfiz was eminent for his piety, and passed much of his time in solitude —devoting himself to the service of God, and to reflection on His divine nature By his countrymen he is classed among the inspired and “holy men and his works—held as inferior only to the Kuran,—are frequently consulted by diviners

He is the most natural and the least egotistical poet of Persia. What egotism there is, is the egotism of an honest heart, that, unmoved beheld the fame of rivals.*

"Come! sing the *ghazal*, beautiful, delightful, full of burning (passion),

"For joy-giving and life-increasing is thy verse—O Hāfiz!"

Ode 343, c. 9

In the seventeenth century, Sūdī, the Bosnian, declared that the verse of Hāfiz derived its innate grace from having been bathed in the water-of-life, and that in beauty it equalled the Hūru-l-'Īn †

6 Are the poems of Hāfiz to be taken in a literal, or in a sūfī,istic, sense?

In 1805, at Fort William, Calcutta, this formed the subject of a disputation

Sir W. Jones said —

The question admits not of a general answer. The most enthusiastic sūfī allows that there are some odes that, being void of sūfī,istic mystery, may be understood literally.

In 1809, Charles Stewart said —

'A few of the poems of Hāfiz may be understood in a literal sense, but in general they allude to the sūfī-mysteries

Had wealth, or sensual enjoyment been the wish of Hāfiz,—it might have been amply gratified, as most liberal offers from the Princes both of Persia and of India were held out to him. But, he preferred a life of poverty and of retirement.

7 In English, is it possible to give a faint idea of the elegance of the original?

The general sense and meaning of the poet, we may preserve, but we cannot preserve the force of every particle, and of every equivocal expression, nor the mystical allusions, nor the blaze of light, nor the unconfined range and ease of verse

Horace says —

Transfuse the spirit of the original rather than the mere expression

But, in a first translation of a great unknown work, accuracy is a higher and more indispensable quality.

In his translation of Homer, the poet Cowper says —

"Fidelity is of the very essence of translation. The matter found in me, whether the reader like it or not, is found in Homer, the matter not found in me * * * is found only in Mr Pope. I have omitted nothing, invented nothing. To those who would tell me that my diction is plain and inelegant, I reply that I know it, that it would be absurd were it otherwise, and that Homer stands in the same predicament."

* See Odes 132, c. 11, 343, c. 9.

† The hūris with large dark eyes of paradise. See the Kurān

In his translation of Homer Chapman inserted innumerable things that are not in the original
Where Homer is bald and flat he creates new beauties or with the charm of some brilliant
or sonorous impropriety plucks out the offence

Professor Blackie disapproves of Cowper's course approves of Chapman's

In the case of a known work which has repeatedly been translated and which one wishes only
to see in a pleasing garb in one's native tongue—Chapman's course (approved by Blackie)
cannot be sufficiently commended

But in the case of a great unknown oriental work which has never been translated and which
one wishes to know—such a course cannot be sufficiently condemned

With a rounded sonorous phrase it is easy to pass over a difficult passage to conceal one's
ignorance and (for so doing) even to win laudation To such a course the only objection is
its dishonesty

If a literal and faithful translation be made the poet can with ease turn the translation into
verse and the ornamental translator knowing little or nothing of the original can with little
or no trouble gain great credit by bringing out a polished and an adorned translation

8 In some works the name of Hāfiz is incorrectly given as—

Muhammad Shamsu d Dīn

See —

a Revinski's *specimen Poeseos Persice* 1771

b *Select Odes* by John Nott 1787 p 1

c *The Catalogue* (p 64) by Charles Stewart 1809

d *Calcutta Review* (p 402) 1836

e Bicknell's *Selections from Hāfiz* (p xviii) 1873

9 As his takhallus (poetical title) he took the name Hāfiz, a word signifying —

(a) One who knows by heart the Kuran

(b) A care-taker

✓ 10 Jamī says —

Not knowing the sufi Pīr under whom Hāfiz studied I cannot say to what
religious order he belongs but from his verse I should judge him to be a
sufi of eminence He gives him the title —

(a) لسان الغيب the tongue of the Hidden

(b) ترحم الأسرار interpreter of mysteries

because his verse flowed spontaneously and without trouble, as if it came from
the other world

Rīza Kulī states —

The Pīr who instructed Hāfiz was Maulana Shamsu d Dīn i Shirāzi

11 About four Persian miles from Shiraz is a place called Pīr i sabz the green Pīr," on a hill called the Baba Kūhī

The idea was that the youth who should without sleep pass forty successive
nights at this place would infallibly become an excellent poet Hāfiz then
a youth accordingly vowed that he would do this

Now, at this time, he was passionately in love with a damsel, Shākh-i-Nabāt, "the branch of Candy" Thus, every morning, he walked before the dwelling of his coy mistress, at noon took refreshment and rest, and at night kept vigil

On the fortieth morning, he was transported on seeing the damsel beckon to him through the lattice. She received him with rapture, declaring that she preferred a man of genius to the son* of a king All night, she would have kept him, but Hāfiz, recollecting his vow, tore himself from her, and returned to his vigil

Early, the next morning, at Pīr i-sabz, an old man (Khizr) in a green mantle approached him, and gave him a cup of the water of immortality.

- 12 One day, Hāfiz was sitting with his uncle Sa'dī,† who was composing an ode on sūfīism Hāfiz read the first and only line that had beenwritten, and longed to complete the couplet.

Sa'dī being compelled to leave the room, he completed the couplet When he returned, he summoned Hāfiz, and desired him to finish the whole work as he had done the first verse

Then, he cursed him, saying —

"Your work shall bring the curse of insanity on the reader"

Ever since, the Muslims say that the odes of Hāfiz have, on human understanding, had this accursed effect ‡

- 13 Before he had taken leave of the society of nobles and of the wealthy, he was induced to visit the King of Yazd

The king, getting tired of him, treated him coldly. (Kitā, 577 c)

Khawāja Kivāmu-d-Dīn, Vazīr to Shāh Shujā, Ruler of Shīrāz (d. 1363), founded for him a college, wherein he lectured on religion and laws. By his generosity and the generosity of others, Hāfiz benefited much, yet died poor. (Ode 412, Kitā, 581 605)

Sultān Uways Jalāyar, Ruler of Baghdād (d. 1374), who first courted and then abandoned him, he reproaches (Ode 204, c 11)

Sultān Ahmad-i-Ilkhānī Jalāyar, Ruler of Baghdād (d. 1410), wishing to purchase Hāfiz's praise made him liberal offers. These, and other offers, he rejected. Ode 497.

* The Prince of Shīrāz

† This is not shāikh Sādī-i-Shīrāzī (b. 1195, d. 1292)

The Calcutta Review (p. 403), 1856

‡ The writer states that the Shi'as of Constantinople implicitly believe thus

It is supposed that *Hāfiz* was married

In Odes 13 and 90 he deplores the departure of his beloved for a while from his dwelling
and in Ode 7 bewails in pathetic strain her loss by death

In Ode 117 and in *Ḥut* at 598 606 he bewails the loss of his sons *

- 14 Although Sultan Ahmad i *Ilkhānī*† (*d* 1410) was a king he was a skill chensher
He was skilled in painting in bow bending, in arrow casting and used
to compose verse in Arabic and in Persian and to write with six pens (in six
languages) In music he was skilled and therein composed much *Khawaja*
Adur i Kadir was his attendant and (some say) his pupil

Nevertheless he was a man of blood and creditless he used to eat opium and
thereby made his brain dry Guiltless he made despicable the true man
and, on small account, made great the despicable

Therefore his subjects abhorred him and his chiefs used to write to *Timur i*
Lang, who, for overthrowing him, was at last induced to lead an army

To *Timur* Sultan Ahmad wrote —

To time's violence our neck place we — why?
For every trifling work trouble endure we — why?

Sea and mountain we pass and abandon
Like the (mighty) *Simurgh* overland and sea our feathers we shed

To desire the foot on the sphere's summit let us place
Or like men our head intent on resolution place

When *Timur* learned this he bewailed saying —

'Would to God that I could compose verse and in verse reply Perchance among my sons
and family is one who can do so

The lot they cast on *Miran Shah Mirza* and on *Khānī* Sultan Bahadur who thus
replied —

Beneath time's violence thy neck place and head stir not
The great work trifling 'tis impossible to regard

Though like the (mighty) *simurgh* thou attemptest (to scale) the (lofty) mountain of *Kaf*
Like the little sparrow be and down thy wings and feathers shed

Out from thy brain the vain fancy cast
So that into the skull pan of thy head there go not a hundred thousand heads (of spears)

Upon reading this, Sultan Ahmad fled to *Rum*

* See Bicknell's Selections pp 103 286 292

† From *Daulat Shāh*

- 15 Sultān Mahmūd Shāh Bahmanī, King of the Dakan,* was learned in the arts and in Persian and Arabic, and a patron of literary merit.

Poets of Persia and Arabia, on presenting a poem at his court, were rewarded with a thousand pieces of gold, and after a while, laden with gifts, sent to their native land

Hāfiz desired to visit the King, but had no money to do so. On hearing this, Mīr Fazlu-l-lāh Anjū (the King's Vazīr) sent money, and entreated him to come to his master's court.

Hāfiz accepted the invitation, giving a part of the money to his creditors, part to his sister's children, and, with the rest, furnishing himself.

On reaching Lāhūr, he met an acquaintance, robbed by bandits, to him, he gave all he had. Thus, he was prevented from proceeding farther.

But two Persian merchants† returning to Persia whom he met offered to pay his expenses for the pleasure of his society. They took him to Hurmuz (Persian Gulf), where he embarked on a ship sent him by Sultān Mahmūd.

Before the anchor was weighed, there arose a great storm which affrighted Hāfiz and made him give up all thoughts of visiting the Dakan

Promising an early return, he quitted the ship, and through a friend on board sent to Mīr Fazlu-l-lāh —

To pass life a single moment in grief, a world altogether——	is not worth,
For wine, sell our ragged religious garment, for more than this it——	is not worth

At first, in hope of profit, easy appeared the toil of the sea,	
A mistake, I made, for a hundred jewels this great deluge (the ocean)——	is not worth.

The pomp of the imperial crown,—whose grandeur is fear of life,	
Is verily a heart-alluring crown, but the abandoning of one's life——	is not worth

Ode 142, c. 1, 6, 7

- On receiving these lines, Mīr Fazlu-l-lāh informed the King, who (through Mullā Muhammad Kāsim of Mashhad) sent Hāfiz a thousand pieces of gold simply for his attempt to see him.

- 16 In 1357, Mubārizu-d-Dīn Muhammad Muzaffar put to death Shāh Shaikh Ishāk, Governor of Shīrāz, patron to Hāfiz.

* From Firishta

† Khwāja Zaimu-l-Ābidin

„ Muhammad-i Kāzīrūnī,

In 1359 Shāh Shujā * put out the eyes of his father, Muhammad Muzaffar and became Ruler of Shiraz. He regarded Hāfiz with hate on account of his poetic genius.

Happening to see Ode 525, wherein was a couplet expressing disbelief in a future state, he cited Hāfiz before the 'Ulama of Shiraz.

Warned of the plot, Hāfiz wrote above the unorthodox couplet a new couplet, whereby he put the words into the mouth of a Christian. Thus he saved himself punishment (death) and induced all to condemn Shah Shuja for making an unjust accusation.

How pleasantly to me came these words which in the morning said —

At the door of the wine house with drum and reed a Christian —

If the being a Musalman be of this sort that Hāfiz is,

Alas if after to-day be — a to-morrow

Ode 525 c. 9 10

17 In 1369 Ghiyāsu d Dīn Parābi, King of Bangāla invited Hāfiz to visit him but could not induce him to do so.

Regarding Hāfiz and this King is a pleasing story in Ode 158 whereto the reader is referred.

18 Rīzā Kulī says that Hāfiz wrote a commentary on the Kurān and, that many of the odes ascribed to him were written by Salmān Sāvajī† (d 1377).

19 In 1399, Timūr † Lang†, Gurakān Sāhib, Kīrān (b 1336 d 1405) having subdued Fārs and slain Shāh Mansūr, King of Irāk and Fars ordered Hāfiz to be brought before him, and said —

Although with the flash of my flashing sword to make prosperous Samarkand and Bukhāra which are of my native land and place of rest I have subdued the inhabited fourth part of the world and laid waste a thousand prosperous places and dominions — thou pitiful one wouldst sell and give Samarkand and Bukhāra for a dark mole! §

Kissing the ground Hāfiz said —

O Sultān of the world! through this way of giving it is that to this (^{joyous}/_{disastrous}) day I have fallen!

* Abu Ishak See Nos 174 c. 7 279 c. 21 579

Muhammad Muzaffar 574 c. 5 10

Shah Shuja 113 574 691

† See Nos 294 c. 15 612

‡ Vulf Tamerlane

§ Timur referred to Ode 8 wherein Hāfiz offers Samarkand and Bukhara for the beloved's dark mole.

To the Sāhib-Kirān, pleasing came this reply. Him, he approved and reproved not. Nay, he kindly treated him, invited him to Samarkand, and reproached him for not making his capital the subject of sweet song.

It is said that an envious poet suggested this interview, in the hope that Hāfiz might become a victim to his machinations

Hāfiz's good sense and pleasing replies averted the blow

20 The following passages may be noted —

Ode 13, c 1, 322, 381, and 310, wherein he expresses his love for Shirāz

Ode 442, which he wrote in 1387 when Timūr invaded Persia

Ode 499, c 11, and the Sāki-Nāma, 686, c 134, wherein he eulogises Shaiḥ Nizāmī-i-Ganjavī.

The Mukhammas, 693, c 10, wherein he states that men will visit his tomb.

Odes 155, c 3, 535, c 11, wherein is shown that his fame had reached to Samarkand and to Bangāla

Odes 179, c 6, 359, c 3, 371, c. 1, and 374, c 5, wherein he states that, by effort, none can become a lover of God

Ode 408, c. 5, wherein he says —

“In the midst, behold not thou the monastery and the tavern (of love for God),

“God is witness,—where—He is, with Him I am.”

The reader may peruse —

Passage	Couplet	Passage	Couplet
96	4	463	7
435	8	571	10-12
686	92	3	5
492	1	6	8-9
308	8	225	3
309	7	.	..

21 The date of Hāfiz's death is —

	A H	A D
By the slab on his tomb	791	1388
„ Daulat Shāh	”	”
„ Hāji Lutf 'Ali	”	”
„ The mutilated M S copy of Hāfiz	”	”
„ Muhammad Gul Andām	2	1389
„ the Faḥkratu-sh Shu'arā	794	1391
„ Charles Stewart (p 64)	79	1394

* Unfortunately for the authenticity of this tale (by Daulat Shāh), it is said —

(a) that Timūr took Shirāz, and saw Hāfiz, in 1392.

(b) that (by the slab on his tomb) Hāfiz died in 1391

The date of Timūr's interview is —

(a) By Daulat Shāh, 1392.

(b) „ Bicknell (p. xiv), 1387.

The kit'a* whereby the date (791 A. H.) of his death is determined is —

حراج اهل معنی حواحه حفظ که سعی برد از نور علی
حردر خاک مصلی دلب منزل نحر باز پس از خاک مصلی

This kit'a will be found at the end of the rubā'iyāt of all the bāzār Persian texts, its translation in a foot note under Ode 439

- 22 Some of the verses of Hāfiz being considered impious, the Ulamā of Shirāz refused after his death, to utter the funeral prayers over his body. Finally it was settled that scattered couplets from his odes written on slips of paper, should be placed in a vessel, and taken out therefrom by a child and that thus the dispute should be decided.

The verse drawn was —

From the bier of Hāfiz thy foot withdraw not
For though immersed in sin he goeth to paradise
Ode 60 c 7

Shouting with joy Hāfiz's friends took up the bier and all joined in following it to the tomb †

- 23 He is buried at a spot two miles north east of Shirāz in the centre of a small cemetery, whereof the rest is laid out as a flower garden with an avenue of cypress trees of great size and age.

The tomb of Hāfiz is placed at the foot of one of the cypress trees which he himself planted. The cemetery is separated from the garden by an ornamental wall with a central portico.

This site is called the Hafiziya.

Soon after the taking of Shirāz (145-) by Sulṭān Abū l Kāsim Bībar, his Vazīr Maulānā Muhammad Mu ammāl erected over the grave of Hāfiz a handsome monument.

In 1811 (circa) the Vakil Karīm Khan Zand placed over the tomb a slab of alabaster ‡ (from Marāghah Āzarbāijān) sculptured (in bas relief in nastāliq character) with the lines set forth in Ode 439

* The author of the kit'a is unknown.

† This is the version by Shir Khān Lūdi.

‡ By the Calcutta Review (p. 406) 1856—

Before a person whose eyes were blind folded the divan was placed and opened. Seven leaves back from the place of opening being counted the finger pointed to this verse in the text.

As Hāfiz predicted in Kit'a 693 c. 10 his tomb is now a place of pilgrimage.

Charles Stewart (p. 64) says that Hāfiz was buried with much pomp.

‡ Morier (p. 104) calls it marble in colour—a combination of greens streaked with blue and red veins.

So exquisitely are the lines carved, that they seem to be rather the work of the finest pen than of the sculptor's chisel

He also built a pavilion with apartments for the Mullās and the darvīshes who attend the tomb, and beautified the garden so as to render it a most delightful retreat.

Close by the garden, runs the stream Ruknī, and at about a quarter of a mile west of the tomb, is the Masjid of Musalla.

Few men were more capable of composing their own epitaph than was Hāfiz. Leading a life of unimpeachable purity, in constant communion with his own heart, he, alone, could do himself justice.

In Bicknell's Selections (p 227), is a chromo-lithograph of the tomb

- ¹24 After his death, Sayyid Kāsīm-i-Anvār, who was a follower of Hāfiz, formed the poems into a *divān** of 569 Odes, and called it —
"the *Divān-i-Khwāja-i-Hāfiz*"

- 25 The odes of Hāfiz are consulted as an oracle—

News of the sky (Fate), the men of the dust (of the grave) give,
Of the speech of Hāfiz of Shirīz, the omen regard †

Mirzā Mahdī Khān says —

"Before setting out on his expedition against Tauris, Nādir Shāh consulted the
" *Divān-i-Hāfiz*

The book being opened, and seven lines counted back from the place of opening, the finger pointed to —

Hāfiz! by thy sweet verse, thou hast taken 'Irāk and Fārs,
Come, for now is the turn of Baghdād and the time of Iabrīz

Ode 57, c 7

The omen being auspicious, Nādir Shāh set out, and succeeded ‡

* According to Daulat Shāh He says —

The treasure of truths and of mysteries, Sayyid Kāsīm-i-Anvār (d 1431), was a follower of Hāfiz, and delighted in having read to him the *Divān-i-Hāfiz*

In his "Biographical Notices, Persian Poets" (p 39), Ouseley says that Muhammad Gul Andām formed the *Divān*, being his collector, editor, and preface-writer

† In his "Biographical Notices" (p 33) Ouseley gives the Persian text of this couplet, in Jarrett's Persian text, it is omitted

‡ In the middle ages of Christendom, the *Iliad* and the *Odyssey* of Homer continued to be regarded with reverence. Men's destinies were discovered by divination in verses selected haphazard. Grave physicians recommended as a cure for ague the placing under the patient's head every night a copy of the fourth book of the *Iliad*

See Chardin (voyages ii) p 150 (1711)

Reviski Proems, pp xxxii, xxxviii (1791)

- 26 A perfect *divān* consists of a series of odes in classes equal to the number of the letters of the alphabet—the first class rhyming with ا the second with ب and so on

This *Divān* is not perfect, as the odes ending in the letters—

ب ح د ر گ

are wanting

The word *دِوَان* (*divan*) signifies —

- (a) a place where nobles assemble or a book containing a collection of odes from *دِوَان* pl *دِوَانِی* (Arabic) derived from *دِر* to collect
 (b) demons gigantic workers the name by which Naushirawān (*d* 579 A D) called his nobles who in three days accomplished a great work from *دِوَان* pl *دِوَانِی* (Persian) a demon

- 27 The *غزل* (*ghazal*) should have not more than eighteen distichs and the last distich should contain the *takhallus*

With reference to this it may be stated —

- (a) That Ode 438 has 21 distichs

- (b) That the *takhallus* occurs —

i	in c	8	of Ode 419	containing 10 couplets
ii	"	9	503	14
iii	"	10	533	12

Before the time of Sa dī (*d* 1175 *d* 1292) the *takhallus* could be introduced anywhere after this time, only in the last couplet

- 28 Below is given information regarding the establishing of the *ghazal* —

- (a) بهرام گور (Bahram Gur Varanes *v* *d* 438) laid the foundation of verse
 (b) خلیل بن احمد بصری (Khalīl bin Ahmad ḥ Bīr *d* 789) invented the art of prosody and reduced it to rule Hence prosody is called *خلیل* علم
 (c) فرداؤد دین ابو عبد الله رودکی (Fardū-d Dīn Abu ʿAbdu l lāh ḥ Rudakī *d* 954) wa the first who wrote a *divān*
 (d) شایخ مصلح الدین سعدی (Shaikh Mushiḥa d Dīn Sa dī Sh rāzī *d* 1175 *b* 1292) invented lyric verse the first form of the *ghazal*
 (e) خواجہ شمس الدین محمد حافظ (Khawaja Shamsu d Dīn Muhammad ḥ Hāfīz *d* 1383) invented the second sort of *ghazal*
 (f) بابا فغانی (Baba Faghānī 1519) invented a third sort of *ghazal*
 (g) میرزا محمد علی صاحب تبریزی (Mirza Muhammad Āli Sa ḥ b ḥ Tabrizī *d* 1669) invented a fourth sort of *ghazal* now generally imitated

Nizāmī (*b* 1116, *d* 1200) Sa dī (*d* 1175 *d* 1292) and Hāfīz (*d* 1391) were the principal improvers of the melodious and polished tongue of Per ia

Before their time, Arabic words were seldom introduced into their composition, and the language though pure wanted many of the graces and beauties that it now possesses

Compared with Hāfiz, where is even great *Khākāni* (*d* 1186) Mighty Firdausī (*b* 931, *d* 1020) is an exception, but his *Shāh Nīma* will bear no comparison with —

(a) the *Masnavi* of Yūsuf and Zulaikha by Jīmī (*b* 1414, *d*. 1492)

(b) „ *Masnavi* of Lailā and Mājnūn* „ Hātifi (*d* 1521)

29 In Table I, are given the names of the personages, who march in stately procession through the pages of the *Divān*, and in Table II some of the figures of speech used therein.

* Of all the Persian poems on this subject the poem by Hātifi is the most simple and most pathetic.

TABLE I

Showing the Personages named in the Divān —

Personage eulogised by Hāfiz	Passage	Co plet
Khawaja Kivāmu-d Dīn	581 603 3	9
Hajī Kivāmu d Dīn Hasan	610 692 595	
Nusratu-d Dīn Shāh Yāhyā	363 503 506	
Alī Murtaḏā	349 379 380 396 617	10
Shah Shaikh Abū Ishāk	174 279 579	
Burhān i Muṭk va Dīn	400	11
Khawaja Kirmānī i Khāyā	294	15
Salmān Sāvajī Jalālu d Dīn Muhammad	294 617 111	15
Muḥammad	212 235 241	
Sultān Uvais Jalāyar	204 612	
Abū Nasr Abū Mu Allī	574	16
Shaikh Nizāmī i Ganjavī	499 686	3
Tārān Shāh	602	
Majdu-d Dīn Ismā il	579 604	
Shaikh Aminu-d Dīn	435	11
Aḡdu-d Dīn	579	4
Bahā u l Hakkū va d Dīn	579	5
Hājī Ahmad	603	
Shāh Shujā 113	663	
Ahmad i Ilkhānī	574 691 497 5	1
The King of Hurmuz	577	
Muhammad Muzaffar	574	
Shāh Mansur bin Muzaffar Muhammad	456 578 167—1 418—10 438—18	5 10 8 3
Khawaja Ādil	600	
Ādam	4	3
	24	3

Personages named by Hāfiz	Page	Couplet
Havvā	14	.
Hārūt	14	.
Mārūt	7	6
Nūh	196	5
	144	
	176	10
Jamshīd	109	
	531	
	687	77
	540	5
Rustam (Tahamtan)	686	125
Pirān	687	12
Shaidā	687	42
Afrāsiyāb	376	
Khizr	89	.
Yakūb	8	5
Yūsuf	189	2
Sulaimān	216	
	686—77	
Āsaf	43	.
	404	.
Dārā	6	5
Sikandar	6	5
Kay Kāūs	562	5
Khizrāu Parvīz 199	687	34
Bārbud	687	31
	24	6
'Isā (Masih, Masihā)	187	2
	530	7
	117	.
Son of Hāfiz	598	
	606	
Ghiyāsu-d-Dīn Pūrābī	158	.
Sālih	159	7
	13	
The wife of Hāfiz	90	
	227	.
Salmī	687	41
Tūr	687	41
Manūchūr	686	72
Salmā (Sulaimā)	534	1
Suhab	54	4
	202	
Hasan-i-Bisrī	54	4
Bilāl	54	4
Zulākhā	8	5
Sāmī	158	8
	238	5
Shākh-i-Nabāt	8	2
	218	8
Fakhr-u-d-Dīn 'Abdu-s-Samad	242	8
Zahīru-d-Dīn-i-Faryābī	294	15
Shākh Husan Mansūr Hallāj	66	1
	123	6
Farhād and Shirin	72	4
	199	6
Abu Lahab (Jahl)	152	3

Personages named by Hāfiz—(cont. <i>nued</i>)	Passage	C. plet
Shaikh Ahmad Namakī	5	9
Sad bin Wakkas	338	3
Su'ād	499	
Ajāz	298	10
Ching z Khan	581	6
Taktamun	64	
Shaikh Sana	549	6
Zhu	478	6
Siyamuk		
Mahmud	87	
Lailā	535	3
	546	10
Majnun (kays)	22	6
	335	3
Musī	6	10
	558	
Karun	6	10
Buzur Mihr	686	72
Naushirvan	686	73
The King of Yazd	577	4

TABLE II

Showing some of the figures of speech used by Hāfiz

تضاد (tazadd)	14	8	عَم	grief
This is a figure in which the writer uses two (or more) contrary terms			سادی	joy
	404	10	بند	bond
			ازاد	free
	407	8	جمع	collected
			پرسال	scattered
	408	2	عروس	cross
			خوشبو	pleasant
	422	4	استان	friends
			ننگه	stranger
	412	8	حلال	lawful
			حرام	unlawful
	429	4	جوان	young
			پیر	old
	439	2	بنده	the slave

			حواکمی ' the lord	
	465	7	توحید ' unity (singularity)	
			رزق ' a page (plurality).	
	484	7	از گنج خانه ' from the <i>treasure</i> house	
			حیمه بر حراب رده ' the tent pitched on the <i>ruin</i>	
	484	9	وصال در لب دیدار ' the union of <i>val</i> eful fortune.	
			در آغوش شب حواب رده ' in the embrace of <i>sleep</i> stricken fortune	
مرآعاب بطبر (murā'at-i-nazīr), The writer uses correla- tive terms.	111	2	حتی ' bhutān.	
			حطا ' khatī	
			ماحین ' Mī-chin	
			حیی ' chīn	
	241	2	حط ' a letter	
			مکتب ' „ school	
			مدرس ' „ teacher	
			مسئله ' „ question.	
	436	3	راه ' the road.	
			دورقه ' „ guide	
			راه مقصد ' „ path to the object.	
			سفر ' „ journey.	
	472	11	حس ' „ sword	
			بهار ' „ spring	
			مرع ' „ bird.	
	477	9	دایره ' „ circle	
			دب ' „ drum	
			حلقه ' „ ring.	
			فصا ' „ nape (of the neck)	
	477	5	حرم ' harvest	
			حور ' barley-grain.	
			حوشه ' sheaf (of wheat).	
			آسمان ' sky.	

هو الله

In the name of God, the Merciful, the Compassionate *

1

The Letter Alif

1 (1)

1 Ho! O Sākt, pass around and offer the bowl (of Love)

For (the burden of) Love (for God) at first (on the day of Covenant) appeared easy but (now) difficulties have occurred

* Muhammad probably took this invocation from the Persian Fire-Worshippers who used to begin their books —

به نام پروردگار بخشنده

In the name of God the Pardoner the Just Ruler

The Jews say —

(a) In the name of the Lord

(b) In the name of the Great God

The Eastern Christians say —

In the name of the Father of the Son and of the Holy Ghost

See Lane's Arabian Society pp 38—81 and Brown's Darvishes pp 116—119

1 ala is a word of caution

ya is a word of address

ayyuha is a word whereby grammarians make vocative that which is rendered definite by ل (lam)

The addressed person (Sākt) having ل before it —the ya (of address) requires after it (by Arabic rule) the word ayyuha See Ode 82 couplet 1 Ala ya ayyuha is the form whereby men draw attention to themselves

The ل before Sākt is called the Lam u l ahd

ساکي Sākt signifies —

(a) The Cup Bearer who causeth persons to drink and whose attention the Joyal Companions seek with heart and soul

(b) The مرشد حقیقی و راهی حقیقی —the true murshid and sure guide to the necessarily existent One God (Wajib ul wujūd)

Thus everywhere do they mention Sākt and Shahid * * *

O Sākt! give the Cup of Love (ishk) and of affection (muhabbat)

بول (imperative of munavilah) signifies —

to give anything and to stretch forth the hand thereto

By reason of the smell (hope) of musk—that at the end (of night) the morning-breeze displayeth from that knotted hair—
What blood (of grief) from the curl of His musky curl hath befallen hearts (of Lovers of God)

With wine, becolour the Prayer-Carpet—if the Pīr of the wine-sellers (the perfect Murshid) bid thee ,
For of the way and usage of the stages (to God) the holy Traveller (the perfect Murshid) is not without knowledge.

In the stage (this World) of the Beloved,—mine what ease and pleasure when momentarily
The (loud) bell (of the call of Death) giveth voice, saying —“ Bind ye up the chattels of existence !”

2 In نه نری —

- (a) if bā signify “by reason of,” būe will signify “hope”
- (b) if bā signify “I swear by,” būe will signify “perfume”
if bā (in the first line) signify “by reason of,”—az (in the second line) signifying “by reason of” is useless, and the beauty of the opening matla is concealed
- (c) if bā signify “notwithstanding,” the sense is very elegant
Notwithstanding reliance upon this hope—from the twist of his curl, such is the state of hearts.
- (d) if būe signify—“hope,” bā is a particle of time
In the state of hope that a befitting portion may be his, at the end of work,—at the beginning of state (hāl) what pain and grief were his

3 سجاده (prayer-mat) signifies —

- (a) Musallā—an oratory or place of prayers
- (b) Existence of the holy Traveller

پیر معال Pīr (of Wine Sellers) signifies —

The perfect Murshid, who comprehendeth the preservation of the degrees of the Path to God.
The word pīr is equivalent to Shaikh—Elder or Deacon

سالک signifies —

The Traveller of the Path (to God) in the step of the experienced Murshid

کی is the imperative of—

Kāna yakūn, “Be and it was” Like a flame, it effaceth the colour of impurity from the mirror of the holy Traveller’s mind

This couplet is uttered by the Sākī in reply to couplets 1 and 2

4 حباب (beloved) signifies —

The Beloved (God) having the quality of permanency, the desired of all

حرس signifies —

- (a) a prison
- (b) a bell

Jārs signifies the sound emitted when two things are struck together, here Jaras signifies —

The Angel of Death (Azrāʾīl, Murdād) who is the guardian of effacement (faut)

کجاره (a litter) signifies —

The holy Traveller’s existence that, in a hundred ways, is in peril.

- 5 The dark night (of the world) and the fear of the wave (of grief), and the whirlpool so fearful (the time of Death)
The light burdened ones of the shore (ancestors who have passed the flood of Death),—how know they our state ?

By following my own fancy (in hastening to union with God) all my work brought me (only) to ill fame
Secret —how remaineth that great mystery (of love) whereof Assemblies speak ?

Hāfiz¹ If thou desire the presence (union with God Most High)—from Him be not absent
When thou visitest thy Beloved abandon the World and let it go

- 5 سب تاریک (dark night) signifies —

The world which verily is the dark night that leadeth to luminosity
Thus related to night are the sun the moon the lamp and all such like luminosities

موج signifies —

The wave of excess of divine knowledge and referreth to Ancestors of the Faith
Girdab (whirlpool) signifies —

The last wave and the last breath of Life

سنگ سراسر (light burdened ones) signifies —

(a) Ancestors —those gone before

(b) The Arabis of Kuraysh who belong to the time of Muhammad

(c) Angels for they are not concerned with orders and prohibitions

- 6 By reason of egotism (for my spirit was in desire of self not in desire of the Friend God) all my work drew me only to ill fame

I became one ill of fame and disgraced in the world

If in the purpose of the Friend I had preserved my spirit —I should in a way have accomplished my own desires and like one abstracted have preserved my livelihood

I should not have been of the crowd of the reproached nor of those disgraced in the world

A Poet saith —

On the first day I severed desire of both worlds

Tribute from one of consumed harvest —how may they seek ?

Leaping from this stage and escaping from this disgrace Hafiz advanceth saying —

From egotism I became ill of fame in the world Nay (not from egotism)! In many battle fields and assemblies I revealed the mysteries of love On that account (the revealing) I became ill of fame

Notes to Ode I.

(Couplet I.)

The first and the last line of this Ode have been taken from the poems of Khalifa Yazid bin Mu'āwiyāh (Yazīd ۱) who died 683 A D

Hāfiz was once asked—

How came a distinguished Poet like thyself to borrow from Yazid, a usurper and the murderer of Imām Husain, son of 'Alī

Hāfiz replied —

Which of you seeing a dog running away with a diamond would not stop him, and take the jewel from his unclean mouth?

The Persians never mention Yazid without the imprecation *La'natu-l-lāh* "Be accursed of God!" in reference not so much to his vices—he is represented as a debauchee and as an atheist—as to the death of Husain, whom he attempted to poison, failing therein, he slew him with all his family on the plains of Kerbela

The motto of his seal was—

God is our Lord¹

In his Khilāfat, the Muslims conquered all Khurāsān and Khwarazm, and placed under contribution the territories of the Princes of Samārkand

A heap of stones, shown at Damascus, marks his dishonoured resting-place

The full passage is —

أَنَا الْمَسْمُومُ وَمَا عِنْدِي بِتَرْيَانٍ وَلَا دَاءٍ أَدِرْ كَأْسًا وَنَا وَتَهَا أَلَايَا أَيُّهَا السَّاقِي

"I am poisoned, and have with me neither the antidote, nor him that, by magic cureth poison

"O Sāki! Pour out a cup (of wine of Love), and pass it and take care"

Avval (first) signifies —

(a) The time of giving the hand (*bar'at*) to the Murshid For, at the time of giving the hand, the holy Traveller considers love (to God) to be easy That is—Love, at the time of giving of the hand, appeared easy, and, at the beginning, beautiful But, when I entered on its Path, difficulties occurred that gave the chattels of existence to the wind (of destruction)

(b) The state of non-existence (*'alim-i-zar*), and the revelation of penitence at having taken up that beyond one's power

"We (God) laid the burden (of Love) before the Heavens, and the Earth, and the Mountains

"They refused to take it up and got affrighted

"Then Man took it up Verily, Man is cruel to himself, and very ignorant (to take up the great burden of Love)" *

On the day of Covenant,† after the creation of the *souls* of men in "the loosening World,"‡ but before the creation of the bodies of men in "the binding World,"§ — God Most High having assembled the souls of the race of Ādam said —

Am I not your God?

* Kurān VII 173, XXXIII 72

† The day of Covenant is called —

(a) Rūz-i-misāk, the day of Covenant

(b) " Alast " Alast

(c) " Avval, the first day.

(d) " Nakhust " "

‡ The loosening world is called —

(a) 'alam-i-iftlāk, wherein the soul is loosed from the body

(b) 'alam i-zar, where only atoms exist

§ The binding world is called —

'alam-i-takyīd, wherein the soul is bound to the body as in this world

The souls answered —

Y s we do bea w tness the eof

Those who thus answered became in this world Muslims and those who answered not Kafirs (infidels)

In the case of some Muslims forgetfulness of that covenant came through the affection of this world but in the case of the true Lovers (of God) the sound of those words is yet in the ear of their heart and they are in shout exclaiming—Yes!

That is —

On the day of Covenant (with God) when from non existence we rested in existence we having for the acquisition of divine knowledge and for the discovery of God Most High regarded Love easy upon it relied

Now that we have rested in existence difficulties have appeared that have given the chat tels of ease to the wind

Imam Yafa : (d 1366 A D) relateth —

On the day of Covenant when to Ādam they displayed the off pring of Ādam (the human race) and ent creation from non existence to existence and on the people of the world established with perfect splendour the arts and the acquisitions of the world and left each one free to the choice of a quality —all in the discovering and the learning of those arts according to their wish urged the steed of resolution

Then at such a time each one having come to a quality according to his desire joined himself to it and into that art w th complete delight dashed his hand (of effort)

But, a party remained apart and urged not their inclination to that acquisition

Then God glorious and great spake to them saying —

I se d y u t a p l e (th wo l d) wh e necessity sh ll e pand her f ther d w n s and eed of thes th s shall befall you

They exclaimed —

Pleasa t t y to s a d w th it we are sat sf d

Then God Most Holy and Most High created for them stages of service and towards them each one with complete desire ran —

The Zah ds j ned th msel es to a ster ty the Āh ds t devot th Learned ns to lea n s a d the P o est complet p ty and the Lo ers (of God) sate n th ta s f Lo

They said —

O God W have a cept d thy serv ce

God Most High replied —

By my gra deu and great I swe r that I will s bd th e that r ma ed p t a d that I will m ke th my erv ts nd that I will make you the S vou f th e th t e p e c t a d serve you

For further information see Ode 22 couplets 1 2 (note)

By Avval (first) Hafiz refers to that time when having entered the crowd of the Lovers of God he took up the burden (amanat, of Love (to God) and thought it to be easy

Since from non-existence (in the loosening world) to existence (in the binding world) we came for the acquisition of the object (God) and for desire of knowledge of the Adored Lord—we regarded the world to be the (easy) house of the Aunt not the (difficult) prison house and in this fancy have thus proceeded

A Poet saith —

O Hea t Th s the (d fficult) st eet of Love
It t th (easy) h s of th Au t

Since we knew that here it is necessary to shed the heart's blood and that except by means of the Purified One (Muhammad) it is not possible to slumber in the customary place (this world) and that as a Poet saith —

H ppy t t im (b f e b th) when w we e happy f state o ex te e (n the loosen g wo l d)
N th the talk f separat (from God) o the se ch f un n (w th God)

Then O Sāki pass round the bowl of Love * * *

The cause of the couplet is this

He, who, through perturbation and tumult (of soul) hath,—at the time of gaining favour (with the Murshid) not at the time of considering (the travelling of the Path),—represented his state to the Murshid, crieth out to him saying —

O Murshid of the Path of Tarkūt! O Guide of the Way of Hādūt! We, your disciples, have been planted on foot in its path, and in its way, extended our pace. In the end, difficulties appeared.

When the enemy (Shurūṭ) opened the chest of stratagem, and the difficulties of the Path became the Hinderer and the Preventer, and the Heart became the Deceiver and Seducer,—then is the time for the Aide (the Murshid), and the season for the Friend and Helper.

As Hāfiz (Ode 459, couplet 1) saith —

O Sākī, 'tis morning make full a goblet of wine
The Sky's revolution delayeth not, make haste!

Since the term Sākī is applied to Murshid, and the translation of —

Yā ayyuhā, u s Sākī (O thou that art the Sākī)

is—

har kudam Sākī ast Every one who is Sākī

there is something in the address savouring of discourtesy. I observe —

(a) Uttering this phrase at the beginning of the ecstatic state (hāl), and, moreover, at the first cup,—when as yet the Murshid (who is the source of consolation to the Disciple), perfect in love and in affection, had not been gained,—Hāfiz calleth out to the Murshid to be his hand-aid and helper.

The blind man saith —“O hold my hand”

(b) From God, the absolute and only guide,—our instruction in manner of speech. Hāfiz, iv 3

In the address of Yūsuf's brothers to Yūsuf, God said —

“O Lord of Egypt! The famine is felt by us and our family.”—Kāfir, vii 5.

In this passage, the form of address is yā ayyuhā, u s, similar in form to yā ayyuhā, u s Sākī.

(c) To the Lords of learning and of seeing, it is not concealed that ayyuhā is only a word of address introduced by lām, and that in the representation of meanings, it hath no place.

As regards alā (ho!)—

The speech being addressed to the Murshid, the Poet maketh him descend, and, for the desire that he has, bringeth him from the perfection of knowledge to no-knowledge.*

So, to the clever Physician, who twice feeleth his pulse, and sitteth at his pillow, the (ignorant) sick man crieth —

Behold my affliction, discover my pain, for, altogether, am I powerless and captive to pain and torment.

Even so to the Learned one, or to the Theologian, who loveth a certain work, and, only when the time of prayer is concluded, goeth to the Masjid, the (common place) Orthodox one saith —

Prayer is obligatory, but that which thou doest is not obligatory.

In Ode 282, couplet 1, Hāfiz cautioned the Murshid with the word ilā —

Thus, the Lords of Mystery incline. Whatever they say,—they say to Him (God) whatever they seek,—they seek of Him (God). That exterior to God, they consider not in existence, they consider it an appearance without existence.

One day in the year 1021, a Darvish possessed of excellence, accompanied by his son, endowed with grace, twelve years of age, entered the assembly of the Chief of the Pious, and the Cream of the Good,—Shāikh 'Isa Sindi, in the city of Burhānpūr, and surpassed the assembly.

That Darvish, after showing respect to the Shāikh, alluded in praise to his son.

Towards the boy, the Shāikh glanced and said,—

O Son! say something! and seek the heart of the assembly.

With gladness, that boy entered upon speech in such a way that joy came to all. He said —

If ye ask of hakikat (the truth, or existence with God) there is no explanation, for its object hath no trace.

If ye ask of majāzī (the illusory, or existence without God), that also is fancy, and, the mention of it is the fancy of fancy (altogether fancy).

* Both the clever Physician and the Theologian know what becometh. It is unnecessary for a lay person to instruct.

Yet this much I know that the relation of hakikat to majaz is as heretofore firm and sure for aitcha ge
is celestial

And the change that is apparent is the essence of fancy

Then he read a few verses —

Traceless of all name and trace he

his welfare

From the words of the Lords of Union is the sentence —

Things possible (creation) perceived in the perception of Wajid (the absolute existent God)

Shaikh Muhiyud Din Arabi (b. 1166 d. 1239 A.D.) in his Fususu'l Hikm saith —

The meaning of wajid (existence) is —

Wajid hikk (absolute) that is connected with wajib (the necessarily existent One God) — not
with wajid mukin (possible existence) that is disconnected

There is no objection to wajud (existence) meaning wajib (absolute existence) but mumkin
(possible) can never mean wajib

In the Sharhu'l Aka'id — Taftazani said —

The people of Truth (the Faithful) declare the truth of (the essence of) this as proved and that the
knowledge of (the truths of things) confirms

How can it be otherwise? For knowledge is the centre of —

the Shariat

the arrangement of God's message

the descending of the Books of revelation

these things of prophethood

On knowledge (of the truths of things) are founded all orders relating to —

the fidelity and firmness

the way of reform through the path

of guidance through the path

From the Lords of Wisal (union) people of wajud (existence) quote —

Who had (that which happens) cometh to contact with kadim that which began ago — no
trace of hads is left

In support of their own order they say —

When the possible (mumkin) scattereth the dust of possibility (imkan)

Naught remaineth save the necessarily existent One God (wajib)

When by God's Grace the possible (mumkin) acquirith the height of perfection and by
attachment to the qualities of God Most High the extreme limit of union (visal) —
no trace of the qualities of things possible (mumkinat) remaineth

Then as regards qualities (sifat) not as regards essence (zat) — the possible (mumkin)
becometh the necessarily existent One God (Wajib)

If as to essence (zat) the possible (mumkin) become the necessarily existent One God
(Wajib) — its nature is like perpetuality

In the Fususu'l Hikm it is written —

When the Ārif (the knower) reacheth the stage by tankat (the path) and the sun of hakikat (truth)
shineth in him — he becometh somewhat like unto the presence of the sun

* I his Dr. Vish (p. 63) Brown says — Whoso reacheth the God saith I saw Him — one saw God can
truly use that word — all came from Him and obey Him. He only is life itself

Mumkināt (things possible) are hidden from his sight, just as motes (in the sunbeam) and the stars disappear in the sun's rays

Mumkināt then disappeareth from his view, but in the morning and evening, again appeareth

Shāikh Mahmūd Ashnavī saith —

'Not being' is other, other is 'not seeing'

When the Lords of Union attain perfection, and carry their foot to their own purpose,—God Most High, by His perfect skill casteth a veil over their vision, and veileth their sight, so that they may not behold other (than God), nor sit in farness (from God)

Even so, hath He cast a veil over the vision of the people, and veiled their sight lest they should behold Jinn, or Angel, and sit in the stage of danger For the beholding of Jinn, or of Angel, is injury to work, and the source of torment and danger

Imām Muhammad Ghazzālī Hujjat-i-Islām (b 1058, d 1111 A D) saith in the Maskūti-Anvārī —

The progress of the Ārifis from the profundity of the illusory to the sublimity of the real is due to manifestations (of God's glory in the night season) For in existence with God (wujūd), is naught save God

Verily, all things perish,—save the Soul

For that which perisheth must perish at one time out of times, at the beginning, or at the end

The preceding passage is a hint at the Union of this stage, for he who is joined to God (Wājib) hath neither name nor trace

Some of the Lords of Union behold the state of love (for God), again coming to the stage of descent, they return to their former (ordinary) state

In this stage, the state (hāl) of some is prolonged to perpetual union (with God), then he clearly seeth that, in the existence of time, he is not at all times nor for a moment

Quatrain—

At the head of the square of the city of Harī (Herat)

I cast, to day, a glance on every side

Infidel, am I,—if I beheld aught save God,

Into my eye, how may come aught else?

Some 'Ārifis of explanation in divine knowledge proceed to a stage, where they behold the Wājib (the necessarily existent, God) in the establishing of the Mumkin (the possible)

For denial is no room, and the verifying of it is not difficult to the learned

For Mūsā (benediction of God and salutation be on him) in the establishing of the (burning) olive bush,* beheld the glory of God in manifestation, and in that manifestation reached from the possible (mumkin) to the necessarily existent One, God (Wājib)

As the truth-speaker (Muhammad) of truth-speakers, and learned one of learned ones hath given information on this subject in the Kurān

Some of the Ārifis of explanation regard with the eye of truth the appointing of creation That is a state that occurreth to the explainer, and draweth him from the outward to the inward, but its explanation is beyond the limit of possibility

That is —

The Divine Grace, that is in the Holy Traveller's heart, cometh into agitation, and cometh forth, like a spring, from his heart, and, agitateth and clamoureth, and, becoming a sea, covereth the Holy Traveller

In that state (hāl) the Holy Traveller beholdeth naught save the Glory of God Whatever he beholdeth, he regardeth only the essence of God

Some (Sūfis) have refused to reveal this state (hāl), and called it the Truth of Truths (hakikat-i-bahā'ik)

That also is true, and, in the opinion of men of light, true as the self-growing plant

When the state (hāl) taketh (the form of) astonishment and is protracted—it (the protracted hāl) becometh a truth of truths of God and a quality of His qualities

* See the Bible, Exod iii 1—6, the Kurān, xx 11—25, xxvii 7, xxviii 29—33

Seest thou not that at first learning is no great thing and not greater than a part of the thing compared

When it reacheth its own perfection and in the Sage's existence worketh astonishment—it becometh a truth of the truths of God (hakikat ۱ haka ik) and a quality of the qualities of God (sifat ۱ ausaf) To none is denial of the circumstances of the Hadis nor running away from the following of the Lords of Truth

Theologians have concealed the state and for the purpose of preserving people of sight (worldly ones) from being bold in the matter have denied explanation

To them (the worldly ones) the denial of the theologians is kindness and it is right right also are the explanations of the deniers (the theologians)

For some of the theologians are muhakkik (teachers of truth) and some mukallid (followers of truth)

Each of these parties hath taken the true path and followed the sense of the sunnat (Hadis) and of the Book (the Kuran)

Because for people of vision (worldly ones) theologians are (the authority who say—we order from the zahur and the bahr (the outward and the apparent or the obvious)

He who followeth them (the theologians) attaineth his object and is safe he who disobeyeth them suffereth total loss

Consequently he who hath received favour from the hand of the Salik (the Holy Traveller) reacheth the height of perfection and the extreme limit of union (with God) by travelling all the stages of —

Al malak t (knowledge of) spir its
j b t the u ty of God
lah t k owledg of God

He concealeth the state (hal) and the truth (hakk) by the mystery —

He who lo eth and co cealeth (his love) d eth the death of a ma tyr

By God possessed of grandeur and sublimity and by obedience to Muhammad—he hopeth to reach the stage of Union (with God) and (if the Great God wish) to be free from loss and decay

The u ty of the Shara is th h ghway for the acq st n of the good (the true p th of Sh a)

The un ty of this party (of Shara) is (d fficult as is) travell g o the spear po t

The friend of this party becom th the free d f th s bility (of the Sh ra)

The t eas y of th Shara of M hammad hath n bo nd ry

The party that sayeth this and that and so and so—verily hath not perceived the perfume of divine knowledge for the preservation of the degrees is a necessary condition of the path

The revealer of truth is verily one of the apostates and infidels God uttereth truth and leadeth towards the true path

By the path of enigma we may divide ala (Ho!) into two parts—

(1) th ham a f qu y

(b) the la of a gat n

O Sāki give up inquiry and farseeing cast not the thought (of inquiry) into thy heart be constant in watching and in discovering the hal scratch not thy heart with thought of this and of that take the cup of love and affection and drink it and cause to drink so that I may incline to senselessness and escape from the tumult of Vicissitudes—for at first love appeared easy then difficulties occurred

Couplet 2

ju d signifies —

H r tw sted a d bo nd about the head.

turra or zulf signifies —

ha r loos d let d w

The twisting (of the hair) is a barrier to the spreading of the perfume and this twisting is the explanation of the state of contraction (inkibaz) of the Lover of God

Then the Seeker, to whom this hath happened, explaineth his own pain, and, for the sake of consolation, taketh, from the perfection of eloquence, oath by something dearer than which cannot be imagined.

Nāfa (musk-pod) signifies —

The Message of the Eternal One, which, thro' its exceeding sweetness, He revealeth to his chosen ones

When the Angel of Death (Izrā'il, Murīd) cometh that message to reach them, they joyfully and gladly, leave their bodily form, and hasten to their desire (union with God).

Even so (Ode 30, couplet 1) Hāfiz saith

būē-i-nāfa (smell of musk) signifies —

The taste of that message, whose fruit is exceeding joy and perfect pleasure

sabā (breeze) signifies —

(a) A wind, whereto they attribute the bringing of sweet odour, and whereto they have recourse, &c.

(b) The Angel of Death by whom union with the Beloved (God) is attained

turra (fore-lock) signifies —

The attraction of God's mercy, that, from exceeding grace, draweth the Lover to God

ju'd-i-mushkin (mushy-twisted hair) signifies —

The confusion of the Seeker's heart when the darkness of the vicissitude (of time) is in his heart, and alloweth him not to reach his object

ash (in mushkinash) refers to —turra Hence —

By the taste and the sweetness of that Message, the arriving of which is attributed to the messenger of God (the Angel of Death), and desired by all, who attract to it the souls of the Seekers, and make them honoured with this fortune, I swear—that much blood (of grief) hath (from the twist of the mistress's musky curl, and from the vicissitude of the world of all nature) fallen upon hearts (of the Lovers of God) and given them to the wind (of destruction)

nāfa may signify —the glorious Kurān

būē-nāfa may signify —

The meaning of the passages of the Kurān

sabā may signify —

- | | | | |
|-----------------------|---|---|----------------------|
| (a) Khafī | • | • | concealed revelation |
| (b) Ilhām i rubbānī | • | • | divine inspiration |
| (c) Wāridat-i subhānī | • | • | divine events |

turra may signify —

The words black of hue of the Kurān.

tāb-i-ju'd-i-mushkin may signify —

The twist of the words of the Kurān that puts into twist and torment Seekers of its meaning

Hence —

By the meanings of the Kurān-i-majid (the glorious Kurān), and by the apparent words of the Furkān-i-Hamid (the honourable discriminator) from whose interior, divine inspiration at last draweth holy men, and showeth them the Path, (I swear)—that much blood (of grief) hath (from the twist of its letters) fallen upon hearts (of the Lovers of God) and given them to the wind (of destruction)

By the perception of reason, and by the consideration of thought,—the profundity of the meaning of the Kurān is not to be comprehended, and, without divine inspiration, thither none carrieth his foot (of thought)

To the Lords of Eloquence and of Knowledge, and to the Companions of Delight, it is not concealed that since the Verse of Hāfiz (who is of the Tabā'-i-Tābrīn of Muḥammad) is at such a stage that its hidden meaning cannot, save by divine inspiration, be reached, and that it hath such eloquence as to bring the reader into astonishment,—then, at what a lofty stage, will be the internal meaning of divine words, and, at what a stage, will rest the Seeker's heart

Great may God make the eloquence and the nature of him who, thus, with grace of way and of place, explaineth the subtleties of Hāfiz!

We may divide tābī into two parts —
() la sgnify g —turāb-i-layy n moist earth
(b) bī

turāb-i-layy n signifies —

E iste ce of God (Wajūd) whose d sco ery is the object of holy men On account of the d ficulty of dis
cove ng this stence all are d stressed

Muhammad saith —

Bette had it been if the God of M hammad had not created Muhammad (the or gin of the human
race)

Because Muhammad could not acquire the (perfect) knowledge of God due to God

Taking bī we have —

By th message whch they came to arrive f om the Des red (God) to the des e (the holy Traveller)
and by whch they hasten the so t of the seeker (t sw ar) much blood (of g ef) hath from the
clay y exist nce (ma) w thout un n with the tofy Friend (God) —fallen upon the hearts of Lovers
(of God) and given to the wind the chattels of existence

Couplet 3

With the wine of the Love of God becolour thy body thy heart thy soul follow (in thy movings
restings thinkings) the perfect Murshid and thus attain perfection

If the Murshid instruct thee and draw thee into the place of colouring hasten not in advance
of his instruction make not lustreless thy own respect exhibit not a work of thy self and accept with
heart and soul his counsel For he is a holy Traveller and the holy Traveller is not void of knowledge
of the way and the usage of the stages (to God)

O distraught one! till the arriving of that time stand of thyself (without help of others save the
murshid)

Of the Companions God said —

If they wa t patiently till thou (Muhammad) come forth to them —better t will be for them Ku n
1 x 5

The existence of the Murshid in the crowd of disciples (Muridan Mustarshidan) is as the pure
existence of Muhammad among the exalted Companions

The number of letters in —

sajjadah (praye-mat)
ma (wine)

73

5

73

123

From it we take (derive) a name of the names of God that numerically is equal to this number
and suitable to this place

That name is —

Hab bu l avvābin the Friend of those coming back and its numerical value is 123

O Seeker Be adorned with th Frie d of thos e m g back (God) scratch not thy heart with love
fo those ext no t G d and tu back w th f rv ur For the Frie d hath turned back and for the
people of the w ld His love s bra n (full of lue) and the rest ly sk n (empty of value)

Enter: to the delight of man festations of H m come o t from the desi e of lust.

Couplet 4

In the stage (this world) to the Beloved (God) — mine what safety what pleasure what room
for arranging the road provisions (to the next world) —when momentarily the bell of the Angel of
Death soundeth —

B d ye up you bard ns; set ye out for the next stage (the next w ld)

And clangeth —

إل رحل ال رحل Ar Rahīl Ar Rahīl Departt Depart

The custom of the people of a Kārvān is this —

At the time of marching, they strike the bells, and set the camels roaring and bellowing, and make the travellers acquainted with the time of marching, so that they may cast off sleep and fit up the bridles

A great Poet saith —

Daily, an Angel of God crieth out —

“Give birth for the sake of death, build up for the sake of pulling down”

But, from exceeding carelessness, our ears have become heavy, and as regards the hearing of that cry, the servant of the deaf

Manzil is the stage of acquiring knowledge of God, and of inclining to Him

God sent us from non-existence (in the loosening world) to existence (in the binding world)—for the sake of acquiring knowledge of Him, and of the stages to Him, glorious and great. Of this divine knowledge, he hath informed us by the Prophets

Couplet 7.

7 Matā is conditional and meaneth time The word mā (after matā) is redundant, its addition befitteth the language of eloquent and learned men

talka is the second person, future, active from laka yalki, to make an interview

Man is the relative pronoun (mausūl)

Tahvā is the conjunctive particle (silah).

Da' is the imperative particle (amr).

In a conditional sentence, whenever there is—

order, prohibition, or jumla ismiya, it is proper to prefix fā to the requital of the condition.

If the requital precede the condition, fā may be omitted.

Here, the exigency of verse compels the omission of fā, which otherwise should precede da'

The second line should be —

Da', i-d-dunyā matā mā talka man tahvā va amhūhā.

For mā talka it would be better to write —

aradta mulākātā (When thou intendest to make an interview.)

So in the Kurān 11 7, we have —

“O ye Faithful! When ye rise up for prayers (That is, when ye intend to rise up for prayer)”

If we say that this couplet is uttered in the state of union (with God),

“If thou wish to remain present (with God) ever be not absent,”

the connection with the second line is good.

In huzūrī, the yā, e mā rūf is redundant as in—salāmatī, ziyādatī

Some say that the word is —

(a) hazūrī with fatha of the form of excess (comparative degree), and with yā, i-masdar
This hazūrī, they call the masdar-i-jāli

(b) hazūrī with yā-i tankīr (the definite yā).

عایب شدن signifies —

Carelessness of zikr (repetition of God's name), and of shūghl (occupation)

If thou seek the presence of the Friend (God), be not a moment careless of Him, scratch not thy heart for the World's reproach, and when thou desirest an interview—with Him, whom thou lovest, and to whom thou turnest,—abandon the world, and let it go

We should have—first abandonment of the World, then, the interview with the Beloved

But we actually have the reverse.

When, through attraction, an interview (with the Friend, God) is gained,—abandon the World, and whatever may be contrary to the permanency of that state, so that it (the state of interview) may not be lost.

2, (2)

1 O (true Beloved, God)! The splendour of the moon beauty (the illusory beloved is) from the illumined face of— "Thine!
The lustre of beauteousness from the chin dimple of— 'Thine'

O Lord (God)! When these desires (of union with Thee), that are our companions appear,—
Collected will be the heart of ours and dishevelled the tress of— "Thine

My Soul at the lip (ready to depart in death) desireth the sight of Thee
Back it goeth forth it cometh What order is— 'Thine?

From the perfection of beauty is the confusion of the true Beloved's tress In tranquility (death) is gained union with Him which union is the desired of all

Although in this life by the attraction of grace and by the drawings of God—union with Him appeareth to the heart yet from the jealousy of Love and the calamity of the end (death) the holy man is in danger and tranquillity of heart is not his

After death when he arriveth in the House of Safety (Paradise) union with the Beloved (God) with tranquillity of heart is gained

Therefore he desireth death as Hāfiz (Ode 30 couplet 1) saith
Possibly this Ode is in praise of Muhammad and of his Companions.

Then in couplet (1) we have —

(a) Māh : busn va rū : rakhshan (moon beauty illumined face) each signifies —
The pure existence of Muhammad

(b) In abru : (water of the face)—ab and ru : are separate joined by izafat

(c) Ru : rakhshān i-shumā and chāh : zanakhdan i-shuma are each addressed to —
The blessed companions and the exalted followers (of Muhammad) for the splendour of the Light of Muhammad shone from their forehead

When will this object appear so that union with them (the companions) may be gained

Of His Highness Bilāl (an African freed slave of Muhammad s. d. 641 A D) it is related that at the time of death his wife began to weep and to utter *vā vaila* (O woe!) Bilāl opened his eyes and thus gave counsel saying —

Say n t—O woe (is me)! But make merry

To-day thou shalt meet with the friends of Muhammad and with his attraction

Through grief why utterest thou O woe! at the moment of my death?

Say —Make merry for thy friend (Bilāl) reach thy Friend (God)

See the Kuran xxiii

3 This couplet supports couplets 1 and 2 in the desire for Death by Union with the true Beloved (God) which is the remote object; or by Union with that Chief (Muhammad) and his exalted Companions which is a lofty object

My Soul hath come to the lip (ready to depart) in desire of the sight of Thee and in desire of union with Thee hath expired

If the proper time (for death) shall have arrived the Soul coming forth from its cage (the body) reacheth its object (God) if not the Soul again revealeth a great degree of burning and of consuming

When by us, Thou passest,—from dust (the illusory Lover) and from blood (the true Lover) keep far thy skirt
 For, on this Path (of Love) many a one (a Pretender) hath become a sacrifice
 of— Thine

4 khāk (dust) signifies —

illusory persons (hypocrites of outward devotion)

khūn (blood) signifies •

men of truth (pious ones of inward devotion) With jealousy, Hāfiz speaketh

For, it is the mark of the pure Lover to bear envy of his eye, his hand and his foot, saying —In search of the Beloved, why do they precede me?

O true Beloved ! In the Path of Love, false claimants, in search of the true and the illusory, are many who in self-desire are seekers of Thee

At the time of turning towards us, keep far thy skirt of purity from the pollution of these, wet of skirt, bring thy lofty inclination to none—for all are stuffed with design, and sick with pollution

The disease is only one out of thousand, for the seeker of God is void of the calamity of self-desire

In the “Silk-i-Sulūk” Shāikh Zariya Najshī relateth that a great one said —

“When I desired to abandon the world, and to place my hand on the strong hope of the Lord God, to return to my Lord, to sever myself from all beside God, and to become fellow-breather with God,—I summoned Breath, Soul, and Heart”

First, I addressed Breath, saying :—

O Breath, I desire to abandon the world, and to pass away from its delights
 In this matter, canst thou urge the steed with me ?

Breath replied —

So, I cannot do

I said —

Wherefore ?

Breath replied —

The Eternal One having created me out of particles of the Earth, and drawn me, for its sake, out of the concealment of non existence,—no help is mine as to its delights, no standing mine without its favours

On hearing this speech from Breath, I turned to Soul saying —

O Soul of mine, I desire to return to God, but, not in the hope of Paradise and of the pleasure of that abode
 Nay, solely for the sake of the Godship of God.

Canst thou urge the steed with me ?

The Soul replied —

So, I cannot do

I said —

Wherefore ?

The Soul replied —

God hath created me for the delight of the next world, and, from the concealment of non-existence, brought me into existence for that delight

Of the delight of the next world, no help is mine, and the existence of the sense of that hope is the road-wanderer's delight

On seeing that Breath and Soul were filled with objection and stuffed with desire, I turned to Heart, saying —

O Heart, thou art the king of bodies and the place of convictions If thou be good, the limbs are good if thou be bad, the limbs are bad Thou art the king of the body, and on the king's faith, men are dependent

- 5 My heart worketh desolation (being void of God's grace) Inform the heart possessor (the Murshid)

Verily O Friends I swear by soul of mine and soul of—

thine

The *ka* is one whose path is followed

Beathodeth me burdened for the sake of worldly delights the pleasures of Paradise cometh into the sight of the *Sal*. Since I am created by Him I desire to worship God for His Godship of the delights of this world no for the pleasure of the next world

In this matter canst thou agree and travel with me?

Heart replied —

Olyfrith: hath God created us with hand and eye only for this hath He ordered us (to existence)

That great one essayeth the guidance of seekers (of God) saying —

When my heart gave to give a loosened from my work this knot of difficulty — from the power of creation and a deed for the aid of its companionship both worlds (this and the other) came to my grasp and the fish of purpose came to my hook

My friend they have placed the light I divine knowledge in the fire place of the heart and to the heart given the liberty of divine knowledge

If there be no lusty of heart Breath and Soul will like those blind without a leader fall a thousand times a day at the pit of despair — the chattels given to plunder

Possibly by way of Prayer *Hāfiz* may have stated this saying —

Thou keepest far my skirt from dust and blood (the pollution of that extent to God) at that time when Thou comest to wash us and makest Thy dwelling in my ghobarhood
For this path are many obbers

Through meanness and enviousness these are in pursuit lest another should by that fortune become exalted and find a place in proximity to God

Sacrifice (which is a quality of Lovers of God) *Hāfiz* assigns to those wet of skirt (sinful) and brings them into partnership with the Lovers

Khak va *Khun* (dust and blood) may signify —

Lusts and Shayatin (devils)

Then this couplet is from the tongue of the Beloved (God) in reply to the preceding couplets uttered in desire of Death

In the last breath when thou desirest to pass to us — be ready to time and scratch not another in thy heart (let no thought of another enter thy heart) keep thy skirt (of inclination) from the pollution of Lusts and of Devils bring forth thy head from the crowd of the Pure — for in the Path of our intimate friendship and of thine many have become sacrificed and made themselves the following of rumour

- 5 Through perturbation my heart maketh me perturbed and bringeth me to distress

O Friends! Inform ye the Beloved of my state

By the decree — Beggars like one person — my soul and your soul are one

Shāikh Sādi saith —

Men are limbs of one another for in creation they are of one nature

When time bringeth to pain a limb — to the other limbs no rest remaineth

By the revolution of Thy eye,—none obtained a portion of enjoyment
Best, that they sell the veil of chastity to the intoxicated ones of—— "Thine."

Our sleep-stained Fortune will, perchance, become vigilant.
On that account that a little water on its eye, expressed that gleaming face
of—— "Thine"

Along with the wind (divine inspiration), send from Thy cheek a handful of
roses (the viewing of God's glory)
It may be that I may perceive a perfume (of comfort) from the dust of the rose-
garden (of propinquity) of—— "Thine"

6 Nargis (narcissus) signifies —

- (a) the growth of the world that by many calamities is perturbed
- (b) the pure existence (of God)
- (c) the vision of God
- (d) inward results of joy in respect to deeds

Mastān (intoxicated ones) signifies .—

- (a) Lovers of God, dropsical in the Ocean of Unity, acquainted with mysteries, without knowledge of the vicissitudes of the Traitor (World),—the famous murshids and the guides of mysteries
- (b) the eyes of the Beloved, the object of men of spirituality

In the springing-place of the world, none hath slept in the corner of ease and body-soundness

Then man should be intent on this—

Not to remain veiled (shamed on account of sin) but to be attached to the Friend (God), and (by the aid of those Murshids, who exult in love to God) to sell his veiledness (shamedness on account of sin)

If Nargis have the signification (d) —

From deeds and conduct, none gained the corner of ease, or carried off the lot of safety For the end of every one is doubtful, and, the jewel of desire, in the Ocean Then best that the intoxicated and the profligate sell their veiledness (shamedness on account of sin), and, glancing at their own deeds, exult not

If Mastān have the signification (b) .—

By the revolution of thy eye, none took up a share of ease

Best, that they sell their veiledness to the eyes of the Beloved and be like them

7. Your gleaming face expressed water (sweat) on my eye, my eye hath become open to glories

Perchance, my sleep-stricken Fortune will sit in vigilance, and, from the splendours of spirituality, I shall gain the splendour of God's beauty, —since this Fortune hath appeared

When a Lovely One cometh to the pillow of her sleeping Lover, and on his eye, letteth fall a drop of sweat, which is a quality of the qualities of Lovely Ones, and the object of Lovers of sleep-stricken state,—verily he quickly awaketh

When one beholdeth a resplendent object (the sun, or the Lovely One's gleaming dazzling face) a tear cometh into the eye

Āb (water) signifies —

The sweat that falleth on the eye of the sleeping Lover, when the Beloved rubbeth her face

If az rūi be read for rūi, the second line will be —

Since Fortune expressed on its own eye a little water, on account of your dazzling face.

8 Bād-i-sabā (morning breeze) signifies .—

- (a) The wind to which they attribute the acquisition of sweet odours
- (b) Divine inspiration and manifestation,—the revelation of God.

O Sâki of the banquet of Jam—he thy life long, (that is our) desire
 Although our cup be not full of wine at the circulation (of the cup) of—
 ‘Thine

- 10 O Wind (messenger of desire)! to the dwellers of Yazd (the people of God) say
 from us —
 May the hand of those truths not recognising (the dwellers of Shiraz) be the
 chagan ball of—
 ‘Thine

Gul-dasta (handful of roses) signifies —

The manifestations and the glories of God and the spectacle of the circumstances of absolute existence (God)

O true Beloved (God)! until the discovery of the fortune of union with Thee (that is attained by separation from the body) appeareth (by hidden revelation which is the mark of divine inspiration) to the accepted ones of the Court—open to me the door of manifestations reveal to me the mysteries of manifestations—so that thereby I may be acquainted with the ardency of Love and of its bitterness and thus escape from the tumult of the vicissitudes of time.

Possibly by these means I may attain the true object

- 9 Sakiyan i bazm i jam signifies —
 (a) the deceased people of God
 (b) those near to the Court of God
 pur i mai na shudan signifies —
 not attaining one's desire

O Sakis of the Age! O Murshids of the Time! May your life be the object of the Seekers of God although in your revolution no object came to our hand and no opening in our work appeared

Possibly the couplet is in praise of Muhammad and of his Companions Then —
 jam signifies —

the cup of the pure existence of that great Chief Muhammad

Sakiyan i bazm i jam signifies —

Muhammad's pure and noble Companions

O Sakis of the banquet of Jam! O exalted Companions! Be ye ever in mention of the gracious disposition and of the peerless nature of Muhammad who put life into the world and in the world ever remaineth—although they created us not in your Time and in your society cast us not

If umr i ta be read for umr i tan the couplet is addressed to the illusory Beloved possessed of purity and murad is the muzaf of Sakiyan

Sakiyan i bazm i jam signifies —
 Men of God

The particle of address is understood

O thou desired by the Sakis of the banquet of Jam! O thou accepted by honoured holy men!
 O thou approved in the sight of men of God! O thou accepted by hearts acquainted with God—

Life be thine! although union with thee was not our fortune

In this couplet Hâfiz descendeth from the real (hakikat) to the illusory (majaz) and unfoldeth to his friends the truth of his circumstances

At the beginning of state (hal) men of God often have this state (of descending from hakikat to majaz) for ascents and descents are the source of countless delights

So in other verses they bring speech from the illusory and utter to their friends their own state

- 10 Saba signifies —
 Divine Subtlety hidden in man's heart

From the plain of propinquity, although we be far, far is not desire
The slave of thy King we are, and the praise-utterer of——

“Thine.”

O King of Kings, lofty of star ! For God’s sake, a favour,—
That like the sky, I may kiss the dust of the court of——

“Thine”

When the time cometh, it issueth forth from the Holy Traveller’s heart, and expanueth it like
a rose After giving recollection of our Beloved, it perturbeth us, to whom the covenant
of Alast cometh to mind

Shāhr-i-Yazd (city of Yazd) signifies —
real rank

Sākinān-i-shāhr-i-Yazd signifies —

- (a) The crowd possessed of real rank,
- (b) ancestors, in whose hand (by death) is the jewel of their desire,
- (c) the people of Yazd, friendly to Hāfiz

Nā-hakk shināsān (those not recognizing rights) signifies —

- (a) bigoted illusory ones, and perverted outward worshippers
- (b) The people of Shirāz, hostile to Hāfiz

Gui maidān būdan signifies —
following

O divine subtlety that arose from my interior and adorned my exterior ! when again thou seekest
union with the people of truth, or with ancestors (who are nearer to the time of Muhammad, and, from
perfection of following, greater partners in his laudable qualities),—to them, thou shouldst approach,
and, in the representation of my state, say —

Let the head of the ungrateful ones (of Shirāz), and of the bigoted ones be the ball of your
plain, of the plain of your followers, and of him obedient to you

Although I am far from the plain of propinquity to you (for far from your time I have lived)—
we are the slave of your worth-knowing king, and your praise-utterer

Taken literally —

O men of Yazd (sincere Friends) ! we are not careless of your memory Ever, we are in
mention of your good qualities and unequalled character, and the slave of your worth-
knowing king, and your praise-utterer

In this case, probably, all the preceding verses are illusory (majāzi)

To his sincere friends at Yazd, Hāfiz sent this letter, and then laid open his state

According to their state (hāl), the Lords of states (ahwāl) and actions (auzā’) unfold their
state (hāl) to their friends

They come—sometimes to the illusory (majāz), sometimes to the truth (hakikat), and some-
times to the mediate state (tawāssūt) Whatever they say, they say according to the hāl

12 This is addressed to the true Beloved

Hamchū gardūn (like the sky) is compared with būsidan-i-khāk-i-aivān (to kiss the dust of
the Court)

O King of lofty star ! for God’s sake, give me a little help and resolution that I may attain
to rank, and, like the sphere, kiss the dust of thy palace

For the sky, notwithstanding its exaltation, is fixed dome-like on the earth

According to the saying of men of Shara’ —

“The sky is a dome fitted to the earth, it hath no motion—either in length, or in breadth”

The motion that appeareth of the sun, the moon, and the stars—is from the drawing of angels in chains

The following of the Shara’ is necessary for men of Truth (hakk)

Hāfiz uttereth a prayer Listen say an amin !
 Be my daily food the lips sugar scattering of—

Thine

I place the eye of imagination upon the revolution of the sphere saying —

At sunset the sphere despite its exaltation kisseth the dust of the palace of the praised One and placeth its head (in submission) on the dust of his threshhold

Hamchu gardūn may be the qualifying clause to khak i aivan and for verse sake before it

Then we have —

So that I may kiss the dust of your palace (exalted) like the sky

The coy glance and the grace of those straight of stature (illusory Beloved ones)
(is only) till

With grace moving like a lofty pine tree cometh the cypress (the true Beloved) of— ours

Never dieth that one whose heart is alive with (true) love (to God)
On the world's Record, is written the everlasting existence of— ours

- 5 On the day of up rising (the resurrection), I fear, a profit taketh out
The lawful bread (piety) of the Shaikh more than the unlawful water (wine of Love) of— ours

The words —

rukḥ : yar the face of the friend
Lazzat delight
Sharb : mudam drinking of wine } are suitable and beautiful in this language

- 3 Love for illusory Beloved ones is in exercise and illusory Lovers have access to the path of Love
—up to that time when the true Beloved (God) cometh in splendour

When the Sultan of splendour aseth his standard
The world putteth its head into the pocket of non-existence

In the Nigaristan it is written that —

God great and glorious looketh at hearts Every heart that He seeth since and putteth in Love to Himself
to it He giveth captivity by the beauty of His test

They relate that they asked the King of holy men Ali Murtazā saying —

What is this Love that is known among the people of the world They speak of the Love of such a man
and of such a woman

Ali replied —

These were careless of God great and glorious Wherefore He punished them by giving them (the Love)
for His creatures (and withhold love for Himself)

- 5 Nan : halal-i-shaikh (the Shaikh's lawful bread) signifies —

Worship illusory and outward : the following of the shara and (outwardly) Muhammad

Āb : haram (unlawful water) signifies —

The discovery of the truth of Love — the means of acquisition of Love

In the following of the Shara since existence is pleasant God worshipping is far

Therefore the following of the Shara (outward worship) relateth to (solid composite ignoble matter) bread

But Love hath no hypocrisy and floweth like soft water in the Lover's limbs

Therefore Love relateth to (fluid elemental noble matter) water

I fear that on the judgment day the Shaikh's lawful bread (^{halal}/_{majaz}) will prevail over our unlawful
water (^{ha am}/_{hak kat})

In na barad na (not) is superfluous In Arabic la (not) is often superfluous

In the Kuran vii 12 lxxv I we have —

God most High saith—Swea I not (ever) I swea by the day of Resurrection and swea I not (ever)
ly I swea by the accusing Soul What forbade thee that thou wshppedst (if in worshipp g)
Adam as I bade thee?

Possibly it is a negative interrogation in which the negation becometh an affirmation

Fear I not that on the day of judgment the illusory (majaz) will prevail over the true (hak kat)

He who by God's mercy hath gained the stage of truth feareth not the bad end (death) for he
hath entered the impregnable fortress of Certainty and trembleth not like the willow with every wind

O Wind ! if thou pass by the rose-bed of Beloved ones,
Take care ! Present to the Beloved (the Murshid) the message of— ours.

(O Wind !) from thy memory, our name why purposely takest thou ?
Itself (forgetfulness) cometh, when (after death) cometh no recollection of—
ours

To the eye of our heart-binding Beloved (the Murshid) pleasing is intoxication
For that reason, to intoxication they (Fate and Destiny) have given the rein
of— ours

Bād (breeze) signifies —

The ligature of Love, the cause of increase of love between the desirer and the desired

Jānān (beloved) signifies —

(a) In Sūfiism, the quality of permanency.

(b) Men who have acquired permanency, and the essence of existing things.

He, whose heart hath become living by Love, suffereth no death, and in the world of perpetuality is perpetual.

O Seeker, in search of it stand not (idle).

As the Prophet saith —

“Verily the friends of God die not, but move from this, to that, house ”

When thou passest this ligature of Love to the garden of the heart of friends,—cause our message to reach the most perfect of consolers and most high of companions (the Murshid), learn his name and abode, and say —

Thou hast acquired the quality of permanency, brought thyself on the volume of the world of perpetuality, and, known what thou hast given to forgetfulness

Now, the time shall arrive and draw us to the house of ordinary effacement, natural death shall cause us to taste the wine of Death, our name and mark shall no longer remain in the world

So long as we have not reached effacement, nor tasted the wine of Death, give me like thyself effacement, and take away permanency

8 Masti (intoxication) signifies —

The vision of God, the Adored, which is a quality of the qualities of the Eternal, the only necessary existence, having no semblance of the visible, nor appearance of existence

Mastān (which in some copies occurs) signifies —

(a) the Murshids, inclined to God-like qualities

(b) the vision of God

The in-taking of all the conditions of God's qualities, and the being confirmed in peerless qualities, is the great adornment of our Murshid

For that reason, they have severed the rein of our choice, brought us into the grasp of the Murshids of Faith, and of the guides of the Path of Certainty; drawn us into their way, and made us their followers

Otherwise—

The praised qualities of God are all decoration and to follow them, the holy Traveller is impatient

Of all the qualities of God is Vision which is in the perfection of beauty.

Therefore they have given the rein of our choice to the Vision of God (where He looketh, we go), and, taken us out of ourselves (rendered us senseless)

A sea sky green, and the bark of the new moon (the mysteries of the sky)
Are immersed in the favour of Hajī Kivām (the Murshid) of— ours

10 Like the tulip in the cold air (of love), my heart was caught
O Bird of fortune (Beloved of the soul)! when wilt thou go into the snare
(drawings of love) of— ours?

Hāfiz! from thy eye keep shedding a tear drop
It may be, that the Bird of Union may attempt the snare of— ours

9 One day Kivām u-d Din Hasan Hajī Vazir to Sultān Uvais of Baghdad entertained Hāfiz
When the Sāki gave to Hāfiz the cup of wine —into it fell the reflection of the sky and of the
rescent moon like a bark whereupon Hāfiz expressed this idea
Otherwise—

Hajī Kivām may signify —

(a) The Murshid kind and generous

(b) God The izafat between Hajī Kivām and mī maketh for this meaning

Our Hajī Kivām (the Murshid) prepared in such a way this disciple's heart and made it pure
that in it became manifest the sky the moon and whatever is on earth

10 Lala (tulip) signifies —

A red flower that within it hath a dark spot and relateth to the love of the cypress

Hāfiz explaineth bast (expanding) and kabz (contracting) and unfoldeth his own state (hāl)
to holy Travellers as is the custom of travellers of the path

Bast —

When the holy Traveller entereth upon the path of love and the doors of manifestations open
to him he thinketh — Behold I have reached the stage!

He goeth happy of heart and strutteth like a partridge in the path

Kabz —

When the doors of manifestation are closed the traveller considereth himself naught and
crieth — O woe is me! I have seen naught and to naught attained

He becometh strait of heart and remembering passed state perturbed

Hāfiz unfolded his state at the time of—

(a) bast when he wrote couplet 1

(b) kabz 10

11 The sphere's revolution goeth not to any one's desire contrary to desire is its motion
It is necessary to act contrariwise to it and contrary to one's interior to arrange one's exterior
—that the jewel of desire may be gained

I seek fairness from you that you may be near and my eyes shed tears that they may become
ry For dryness of the eye is the mark of joy

4, (9).

1. O Sūfi (outwardly pure, inwardly impure) ! Come, for the mirror of the Cup (the heart of the perfect Murshid) is bright.
That thou mayst see the brightness of the wine of ruby hue (or experience the intoxication of the wine of the Love of God).

The 'Ankā (God's pure existence) is the prey of none Pluck up thy snare
For, here ever, the wind of the snare (of a vain thought is) in thy hand

- 2 In his History, Imām Yafa'ī (d. 1354) relateth —

In the Land of the people of Russ, is a mountain (a mile in height) wherein many birds dwell
In that mountain, appeared a great bird of high creation, 'Anāk in stature, man of face, and
having the voice of every animal, and, into chatter, she brought the birds of that place
Once when she stayed in that mountain,—in it, she remained a year starving
The birds having learned the news were alarmed, and took their chattels elsewhere
Then the 'Ankā catching up a boy took him to her own nest, and, struggled with a female
slave

The people of Russ brought against the 'Ankā complaint to the Lord of Time, Khuzla bin
Safvān, who uplifted his hands in prayer and besought of God the destruction of the
'Ankā

Suddenly, lightning came, and consumed the 'Ankā

From Ibn 'Abbas, in the Rabi'u-l-Abrār, Zamakhsharī (the writer of the explainer of the Kurān)
saith —

In the time of Mūsā, God created in His own form and appearance, a great, singular Bird,
by name 'Ankā

This Bird had four wings, on every side, a face like unto a man, and in form a part of every
animal.

God created for her a male like unto her equal to herself, and sent a revelation to Mūsā —

“I have created two wonderful birds, and established their food among the animals in the
neighbourhood of the holy House (Jerusalem) Take care that they go not to another
place and reckon this of the excellencies of the Banī Isrā'īl”

Immediately, they took to begetting offspring, and became great of progeny

As long as Mūsā lived, there they were, when Mūsā left this world,—that place, they left and
arrived at the mountain Bakhdūjū

They devoured the birds of the neighbourhood, and, sometimes, harassed the wild animals
When complaint of them reached Muhammad, he uplifted the hand of prayer, and besought
of God their destruction

So, they vanished from this world and became mā'lūmu-l-ism va mājhūlu-l-jism va
mā'dūmu-l-wujūd

Known of name, unknown of body, non-existent of existence

By the prayer of the Prophet, the 'Ankā is cut off from the inhabited portion of the world,
and dwelleth in the mountains of Kāf

None hath seen the pure existence of the Eternal, nor brought this jewel of desire to his
hand make pure thy heart of this desire in respect of which to none is victory.

(Whilst thou art in the world) strive in the pleasure (of zikr va fikr) of the present As when no water remained,
Ādam let go the garden of the House of Safety (Paradise)

At Time's banquet enjoy one or two cups (moments of union with the true Beloved) and go (to Eternity)
(Here) verily desire not perpetual union (for 'tis vain)

All Lovers have passed their time in consuming and burning and gained not the jewel of their desire. Without essence (zat) was what they beheld yet in their knowledge they regarded it as the essence of essence

The Sultān of Ārif Shaukh Bayizid Bustamī (b. 777 d. 878 A.D.) saith —

With the foot of understanding I have run—thirty years in unity (wahdāniyat) and thirty years in singularity (ardāniyat) yet I have not reached the Desired One (God)
When I looked well I knew that whatever I had seen I was all

Som ٣٠ ١ ٣٠ ١ ٣٠ ١

(mā bundiyat) thirty years in divinity (lāluhiyat)
(ma'nafat) * * *

For further information see —

(a) History (Circumstances of Abū l Bakr Abdullāh) by Ibn Khallikān (b. 1138 d. 1111 A.D.)

(b) Wilberforce Clarke's translation of the Bustān of Sa'dī Introduction couplet 18

(c) Garcin de Jassy's translation of the Mantiqui t Tair

Aish i nākd signifies —

The present existing state

O heart! Listen to the discovery of state (hāl) cast not today's work to tomorrow

For when Life's time is ended—save regret naught will fall to the hand

The world itself is a place fit for passing away—not the stage fit for keeping

When his time was ended Ādam did a good work when he let go Paradise

Whatever cometh forth from the hand it is necessary that thou give not thyself to the Path of negligence,

4 After being himself directed in the true Path Hāfiz seeketh guidance for his old Friends and by way of compassion and mercy saith —

O Traveller in the Path of Love! if in that Path the manifestations of divine Evidence display splendour advance thy foot rejoicing for one or two moments be not centered immovable ever urge forward

That is —

In the Path the holy Traveller hath endless delights and many (glorious) manifestations that (for trying his heart) come before him and appear the barrier of his Path

If to them he turn and keep back from the Path the enemy (Shaitan) exclaimeth —

Ruin in this World and in the next!

If turning not to them he advanceth like a man (on his ear) fall the words —

Entrance into loftier degrees are intended for thee

In the travelling of the Path the holy Traveller never ceaseth for the glories of the qualities of God are limitless and momentarily and hourly bring forth splendour of a different hue and keep fascinated the holy Traveller

Displaying great spirit it is necessary that the Traveller should not give his heart to them and striking on each one the stone of—

I speak of non acceptance

- 5 O heart! Youth's vigour hath departed, and, from Life, thou hast not plucked
a single rose (of true Love, or of divine grace)
Elderly of head, show skill (in permanence) of name and fame (in supplication
and lamentation to God)

Of profligates intoxicated (with excess of love for God) ask the mystery (un-
utterable and hidden) within the veil,
For, this state (wherein they utter mysteries) is not the Zāhid's, lofty of
degree

and bringing forth the light of —

"I like not stone pelters" (See the Kurān iii 36, vi 34, xxxiii 78)
should advance.

- 5 The holy Hādīs saith —
"My mercy surpasseth my anger"
And God most High saith —
"Despair not of the mercy of God"

- 6 In the state of —
(a) bekhudī (senselessness), they utter mysteries, having no restraining power
(b) zabt (restraint), they utter no mysteries

Rind (profligate) signifies —

One who, having escaped from outward adornment, is joined to the Prophet of the inward
(the conscience).

Mast (intoxicated) signifies —

One intoxicated with manifestations, and attracted by revelations, whose stage is —
"Who knoweth God, his tongue is long."

Zāhid-i-'ālī makām signifies —

That Zāhid, outward worshipper, who is called lofty of state because he sitteth on the seat,
by which the centre of all stages is closed

To the Zāhid (Sūfī) Traveller, with whom in the beginning of state, he associated, Hāfiz kindly
speaketh —

O Sūfī, outward worshipper, wherefore placeth thou thy heart on the decoration of the
wall? Why art thou fallen? Come, for the Murshid's mind is possessed of purity and
is the giver of purity,—as long as thou beholdest the purity of the Love of affection,
which is both ruddy (joyous) and the giver of the ruddy face

That is —

Enter upon the Path of our Murshid, so that thou mayst snatch the delight of Love (of which thou art a
denier), and come back from the denial of that thou hast, and sing not the melody of the deniers

The mysteries that are within the veil, ask of profligates For this state is not the Zāhid's, of lofty
stage

O Seeker! desist not from the discovery of this meaning, for he is only the Murshid of the outward
worshippers Having fixed his own heart on the wall-picture, he remaineth void of knowledge of
inward mysteries

Possibly, ālī makām is directly the adjective to Zāhid

On our part, at thy threshold many are thy rights of service
 O Sir! Again, in pity, look upon thy slave (who at least, hath not quitted thy
 threshold)

I gave up wish for ease at that time when
 This heart placed its reins (of control) in the hand of Thy love

Hāfiz is the disciple of the cup of Jamshid O breeze go
 And give salutation from the slave to the Shaikh of Jam

The mysteries within the veil ask of Lovers intoxicated and distraught and of Ārifis knowing
 the hidden and instructed For they are seated in the stage—

Who knoweth God his tongue is long
 and are not closed of tongue mystery uttering

From them thou wilt obtain healing sincere words and heart consolation The stage of ex-
 planation of inward mysteries is not the Zahids (Sufis) of lofty stage for he having
 come from inebriety to sobriety is the same as outward worshippers

Although he knoweth inward mysteries yet he concealeth them since no permission is his to
 utter them

When he hath reached the stage—

Who knoweth God his tongue is dumb

And tasted the sweetness of perfect power he will not explain—save by enigma and hint not by
 words and examples

9. To great ones who like the intoxicating cup of wine are of the number of the true Seekers —
 Hāfiz revealeth his desire

Jam (cup) may signify —

The wine of Love and of divine knowledge

Whenever an Ārif appeareth give him our salutation that into his heart we may pass and be-
 come sharers of whatever is in his heart

Jam is the name of a town near Herat (Har) in Khurasan

The Shaikh of Jam was Shaikh Ahmad Namak a friend of Hāfiz

5, (13).

- 1 O Sāki (Murshid) ! arise , and give the cup (of wine of desire)
Strew dust on the head of the grief of Time.

In my palm, place the cup of wine so that, from my breast,
I may pluck off this patched garment of blue colour

Although in the opinion of the (apparently) wise,—ill fame is ours,
Not name nor fame, do we (distraught with love for God) desire.

Give wine ! With this wind of pride, how long,—
Dust on the head of useless desire ?

- 5 The smoke of the sigh of my burning heart
Consumed these immature ones (hypocrites , fathers of lust).

- 2 دلّی ارقّ لّام (the darvish habit of blue colour) signifies —

(a) the elemental body, the garment of the human soul, the prohibitor and hinderer of our Union with God

(b) the existence of borrowed existence (this Life)

سّاعر (cup) signifies —

(a) God's message which the Angel of Death conveyeth to the people of God, and by which he hasteneth them thither, so that, joyfully, quitting their body, they pass over to God ,

(b) the heart of a pure One, fit for divine manifestations

According to (a) —

To the true Beloved, Hāfiz representeth his desire saying —

By the usage of Lovely Ones and Longing Ones,—send thy message (of Death) so that I may gain release from the body, and hasten to my Object (God)

According to (b) —

To the Sāki and Murshid, Hāfiz representeth his desire saying —

O Murshid ! With the wine of Love of purity, give the cup of Love to my hand (heart), that it may become fit for revelations and manifestations, that, from off my head, I may pull this patched garment of blue colour, and also this borrowed existence, and, that I may enter upon effacement and non-existence, the means of eternal existence, and the source of lasting joy.

By the first meaning, death is desired , by the second, effacement

Both are the desired of the Desirer

The patched garment is the garment of hypocrisy.

Hāfiz used this expression to cast ridicule upon the Darvishes of the order of Shaikh Hasan, who were hostile to the Darvishes of the order of Mahmūd 'Attar, to which order he belonged

Of the secret (of love) of my distraught heart,—a friend,
Among high and low —none, I see

Glad is my heart with a heart's ease (a lovely One)
Who from my heart once took ease

At the cypress in the sward, again looketh not
That one who beheld that cypress of silvern limb

Hāfiz! Day and night, be patient, in adversity
So that, in the end, thou mayst, one day, gain thy desire

9 This couplet answereth couplet 2

Hāfiz! Patiently endure day and night trouble and oppression on account of the vehemence
of opposition of Lust and of Desire

Ever be patient and cratch not complaint and lamentation into thy heart
For in the end one day thou wilt gain the treasure of thy purpose

6, (3).

1 Forth from the hand (of control), goeth my heart (in perturbation) O pious Ones (Murshids of the Age) !

For God's sake (come to my cry and aid me) O the pain that the hidden mystery (of Love) should be disclosed.

We are boat-stranded Ones ! O fair wind (the Murshid, or divine Love) !
arise

It may be that, again, we may behold the face of the Beloved (God)

For the (short) space of ten days, the Sphere's favour is magic and sorcery
(entrancing)

O Friend ! regard as booty, — goodness in Friends (companions, disciples).

1 راز پنهان (the hidden mystery) signifies —

Love, the concealing of which is the cause of martyrdom and of happiness

Forth from the hand, my heart goeth

O Murshids of the Age ! Alas ! revealed hath been the hidden mystery of Love, from the concealing of which I had hope of martyrdom, and with which seed, I sowed happiness in the field of the heart

By God's will ye may show a way whereby that happiness may not leave my hand, and (the honour of) martyrdom may not depart

2 باد شرطه (the favourable wind) signifies —

(a) a wind favourable for voyaging out and home

(b) the Murshid, who, in the ways of Travelling (to God), hath attained perfection, and inclineth every disciple according to his capacity, and taketh him to his object (God)

(c) the perturbation of divine Love in the Traveller

(d) the power of the soul (nafas).

کشتی نشسته (the stranded bark) may signify —

The body that is left in the water and the clay of lā in —

لا اله (lā ilāha), no God.

نار آتشا signifies —

The existence of the only necessary existent One, God

The meaning of the couplet is taken from Khwaja 'Abdu-l-lāh Ansari

"The shattered bark of the body, which (in the world) is left behind the Soul,

"Seeketh, till the sounding of Isrāfīl's trumpet, the mercy of God"

The bark is stranded and motionless, bound by worldly attachments

O mercy of the Love of God ! Help

Through perturbation, Hāfiz representeth his state to the Murshid, saying —

Our existence is a ship, shattered and left behind With a hundred hopes, we are on board of it

Arise, give a little help. With thy auspicious aid, we may reach our object (God), and not submit to the enemies of Love

For God Most High hath from non-existence made us travellers in this shattered bark, and cast us on the Ocean of Unity, and brought us from the house of non-existence,

Last night in the Assembly of rose and of wine (the banquet of taste, of desire, of glories of splendour, of Love for God) —the Bulbul (Murshid) sweetly sang —

O Sâkî! give wine O intoxicated Ones! Come to Life!

- 5 The cup of wine (the heart filled with recollection of God) is Sikandar's mirror Behold,—

So that it may show the state of Dara's kingdom (the soul)

O Generous One! in thanks for thy own safety—

One day, make inquiry of the welfare of the foodless darvish

and started us in the house of existence (this world) —so that having plucked the jewel of purpose from existence we may return to non-existence. It may be that (having by means of thy lofty resolution and aid seized the jewel of purpose and accepted the adored Lord) we may go to the Friend (God) and enter the Court of union with Him

- 4 Gul (rose) signifies —

The newly arrived ones in the enclosure of Unity

In the Circle of Travellers of the Path and of those joined to Truth —who are intoxicated with the cups of beauties of Love, reason folded up and the chattels of knowledge laid aside are fallen into the torrent of the Ocean of Love — last night the Murshid perfect in deeds the performer of the conduct of Love well spake saying —

Come bring wine O Sâkî of silver cheek O intoxicated Ones! O distraught Ones! Hasten ye that for your tumult ye may obtain the remedy; and by drinking it escape from this tumult

Then passing over the hindrances of the Path ye may attain the stage of حَقِيقَة hakikat (truth)

- 5 If Jam : jam be read for jām : māi

جام signifies —

the heart of the Ārif

dara (Darius) signifies —

(a) Love for the possessor of divine knowledge (the Ārif)

(b) the soul (nafas)

The first line will be —

Sikandar's mirror (the heart) to the cup of Jamshid (world-displaying) Behold

As long as the cup like the cup of Jamshid is the revealer of the mystery of time and of Earth —for Sikandar's mirror (that revealed the circumstances of the land of Dara) is the heart of the Ārif (our Murshid) —at its glance so that the mysteries of Love may for thy sake be revealed and naught from thee concealed

See Wilberforce Clarke's translation of the Sikandar Nama : Nizami p. 247

- 6 11 صاحب کرامت (One possessed of liberality) signifies —

the Friend hinted at in couplet 5

O generous one! In thanks for thy own safety ask at the Court of the Provider of daily food —for the foodless darvish and bring to hand (comfort) his heart

Be not proud For if so thou be the Heart Ravisher (in whose hand the hard stone be cometh wax through fear and melteth and whose special quality is grandeur and greatness) will in wrath consume thee

Thy exterior is as a candle in beauty and goodness thy interior is captive to the stain of Love for one like unto thyself

The ease of two worlds (this and the next) is the explanation of these two words —

With Friends, kindness, with Enemies, courtesy.

In the street of good name (outward rectitude), they (Fate and Destiny) gave us no admission

If thou approve not, — change our Fate.

That (true Wine of the Love of God, which is like to the) bitter wine, which the Sūfī (Muhammad) called — “The Mother of iniquities,”

To us, is more pleasant and more sweet than the kisses of Virgins

- 10 In the time of straitedness, strive in pleasure and in intoxication
For, this elixir of existence maketh the beggar (rich as) Kārūn

7 By so doing, no injury will reach thee, — either from Friend, or from Foe.

8 The answer to the second line of couplet 7 is —
Men of outward vision blame this sect.

Hāfiz saith —

“Fate’s decree hath so decreed”

9 لَحْوِش (bitter) signifies —

(a) the wine of Poverty, or of patience and endurance

(b) (bitter) counsel

(c) Wine whose drinker becometh intoxicated

فِئْلَة (a kiss) signifies —

a kiss on the face of a pure one (a Virgin)

صَوْفِي signifies —

(a) one who hath no delight in poverty, no patience, and accepteth no counsel

(b) Muhammad

Wine (whether real, or illusory) for the illusory sons (of this world), and for companions is the “Mother of iniquities,”

So, its title came from Muhammad

This title manifestly befits illusory wine (of this world), and may be shown to befit real wine (of the Love of God) —

Men have not yet come out from the habit of the mothers of natures (the four elements), have no capacity for real wine (of the Love of God), and their nature being immature, incapable of Love (for God), are unfit for it

If into water, one putteth an unbaked pitcher, — verily it falleth to pieces

Even so their body (which is distressed) becometh, by the drinking of real wine (of Love) broken to pieces

For, they are not yet capable of drinking it, being sick of body, and for the sick body, sugar (the Love for God) is unfit

See the Kūrān 11, 218, 14, 42, 5, 92, xxxvii 44, xlvii 16, lxxv 5

In his Būstān, Sa’dī saith —

“It is a crime to give sugar to the sick one”

“For whom, the bitter medicine is fit”

10. قَارِی (Korah) the son of Yashar (Izhar) the uncle of Mūsā (Moses) was the handsomest and richest of the Men of Isrā’īl

✓ Be not arrogant for thee like a candle, with wrath will consume
The Heart Ravisher (the true Beloved, God) in Whose Hand the hard stone is
(as) soft wax

Life givers, are the Lovely Ones, Persian prattling
O Sākī! This news, give to the old men of Fārs (Persia)

If the Minstrel call the Companions (Friends of the Assembly) of this Persian Ghazl
To dancing, he will bring the pious old men

He had a large palace, overlaid with gold furnished with doors of massive gold —
One day when Mūsā declared to the people that adulterers should be stoned he asked —

What if you should be found guilty of the crime

Mūsā replied —

I should suffer the same punishment

Thereupon Ḳārūn produced a harlot who publicly charged him

Mūsā adjuring her to speak the truth she at length confessed that she had been suborned
by Ḳārūn

Then God directed Mūsā to command the Earth what he pleased

Whereupon he said :—

O Earth swallow them up !

Immediately the Earth opened and swallowed Ḳārūn his confederates his palace and all
his riches

As Ḳārūn sank into the ground he cried out four times —

O Mūsā spare me !

But Mūsā kept saying —

O Earth swallow them up !

God then said to Mūsā —

Thou hadst no mercy on Ḳārūn though he asked pardon of thee four times Had he asked
me but once I would have spared him

See—The Bible Numbers xvi the Kurān xxviii 76.

11 This couplet may be addressed to —

(a) High and Low

(b) The generous One (couplet 6).

(c) The illusory Beloved (lovely woman)

(d) The true (God)

dit rabā may signify —

Muhammad

For further notes see couplet 6

بارسی may signify —

(a) the discourse (in Persian) that God uttereth

(b) this Ode

Of the Arch Angel Mikail Muhammad asked —

Speaketh God in Persian ?

The Arch Angel replied —

Yes He saith — What shall I do with this handful of tyrants — save to forgive them ?

Glad tidings are the invokers of ecstasy (وجد) and of state (حال)

The grace of parsī and parsā should be noted

Of himself, Ḥāfīz put not on this patched, wine-stained garment (of poverty)
 O Shaikh pure of skirt! Hold us excused.

- 14 This garment,—whether it be of divine Love, or of zikr va fikr, or of senselessness——Ḥāfīz put not on himself For, in the street, the putting on of a garment without permission is improper
 It is put on by the hands of holy Spirits.
 O Shaikh! Thy skirt is pure (void) of that Wine thou hast no knowledge of the bounties of Spirits Hold us excused

7, (10)

1 The «splendour of the time of youth (the Murshid's assembly) again belongeth to the garden (the holy Traveller's existence)

The glad tidings (of divine glories) of the rose (the Beloved) reacheth the Bulbul (the Lover) sweet of song

O Breeze! If again thou reach the youths of the meadow (the Murshid's disciples),

Cause our service (of prayer) to reach the cypress the rose and the «sweet basil (the Murshid's disciples)

1 Raurak (splendour) signifies —

The opening of the Path of Truth

It stan signifies —

The existence of the holy Traveller the stage of manifestations of divine glories

To the Traveller the season of spring hath arrived; and the time of the blossoming of flowers

The time of kaly (contracting) is overcome; and the time of ba (expanding) come

At the time of ba the holy Traveller speaketh of mysteries; and to Friends, discloseth his state (hul)

He arriveth for the acquisition of that state; entereth upon delight (rauk) and desire (shauk); and changeth in sweet song the mysteries of Love

In the state of kaly HAFI has no found evidence and proof of ba; hastened to that happy time; and represented this matter to their heart. Before this HAFI was entangled with illusory Love (for woman) which is the bridge to true Love (for God)

At this time he knew by evidence and proof that the true Beloved was established in his nature. See couplet 9.

Sabā (breeze) signifies —

(a) the holy Traveller perfect in Companionship fellow in breath and fellow in spirit

Since they have brought HAFI (from the illusory to the true; and given to him manifestation by the decree —

«He who showeth not gratitude to men showeth not gratitude to God

He giveth salutation to the cypress and the rose by the hand of a Companion who (in the illusory) was the striver for this joy; and in this joy slept with him on one couch saying:—

By means of your joy I reached this joy; and brought my own chattels from the illusory to the real

(b) The Murshid

javān-i-chaman signifies:—

those who have gained access to that court (of the Eternal One)

asav va gul va rihān signifies —

The chief of created beings and the glory of existing things (Muhammad) the Generous Companions; and the great followers

In couplet 2 rihān in (sing. rihān) signifies:—

the rare perfume called «holy basil. It is sold by Picsee and Lubin of London in bottles 2s 6d 5s and 10s each

If the young Fire-worshipper (the khalifa, showing the true Path), the Wine-seller, display such splendour (of explanation of the true Path),

I will (in thanks) make my eye-lash the dust-sweeper of the door of the Wine Tavern (the dwelling of the Fire-worshipper)

O thou that drawest, over the moon (of thy face), the chaugān of purest ambergris (the black tress),—

(By concealing thy grace), make not distraught of state, me of revolving head

5 This crowd that laugheth (and carpeth) at those (Lovers of God) drinking the wine-dregs (of the wine of God's Love), I fear?

They will, at the end, ruin their Faith

O Murshid of the Age! At the special and proper time, when thou reachest those who have gained the Court of the Eternal, cause my salutation to reach to the Khwāja of created beings (Muhammad), to the generous Companions, and to the great followers, and remain not in forgetfulness of me till thou bring this worthless one to worth

Hāfiz explaineth the matureness of that stage, and inciteth travellers

jawānān-i-chaman may signify —

The spectators of Muhammad

The couplet may mean —

Manifestations, for all in the world is the glory of God

O Murshid of the Time! when thy passing is by the rose-beds and swords, and when thou reachest the swords, cause salutation to reach those persons, who are represented by the cypress, the rose, and the odoriferous herbs

3. Mūgh-bacha (young Magian) signifies —

(a) the khalifa who giveth the wine of spirituality to the Lovers of God

(b) Manifestations that raise the holy Traveller's heart

Maikhāna (tavern) signifies —

(a) the heart, which is the dwelling of Love

(b) Love, wherein the Traveller's heart expandeth

By (a) we have —

With my eye-lash, I will sweep the Khalifa's dwelling, and sweep it that it shall be pure of dross

By (b) we have —

If the manifestation of the glories of Love display such splendour,—

I will cast myself into its sacred enclosure, and make the lashes of my eye the dust-sweeper of the door of Love's Tavern

Having given my eye-lashes as place-sweeper to the door of Love's Tavern, I will make it void of the prohibitions of Love, and, within it, leave neither thorn nor straw

5 Those that laugh at me, and criticise me in Love,—I fear that they themselves will become captive; will not attain to its perfection, and will, in the midst of the Path to natural effacement (death), become destroyed

Whoever, void of discretion, criticiseth every act of his own Brother, dieth not until into that very act he himself falleth, and, in it, is captive

Be the friend of the man of God for, in Nuh's Ark (the existence of the People of God)

Was a little dust (humbleness) that deemed not the Deluge (the empire of the world) as a drop of water

✓ Thou whose last sleeping place is a mere handful of earth (the grave),
Say—What need to exalt the turrets to the Sky?

6 Mardum : khuda signifies —

Men of God without how and why

Kisht : nuh signifies —

The world which like Nuh's ark is immersed in the deluge of disasters

If God's protection comprehend it not in a moment it becometh destroyed

khaki va abi are with ya : tankir (indefinite ya)

khaki (dusty) signifies —

the existence of Muhammad and his followers whose creation is of dust

khak signifies —

Man as poets say See Ode 354 couplet 1

Be the friend and companion of God scratch not thy heart with thought

For in the world the existence of that Chief (Muhammad) was endowed with laudable qualities such that he purchased not the great deluge (of calamity) for a little water (of satisfaction to which through perfection of patience he inclined not)—contrary to all the other prophets

For the prophets at the time of injury by the tribe (of their own followers) cursed them (and thus caused their destruction —especially did Nuh curse

Because the prophets had uttered the prayer of evil against their own followers and besought from God their destruction —no room for intercession remained to them

Thus their own honour the prophets spilled save Muhammad who at the time of losing his teeth (by being stoned) (battle of Ohod 625 A D) displayed sincerity and in Damascus for the sake of his own followers said —

Show the true path to my people for they are not acquainted The Kuran iii 121

Probably the bark is in reality the ark of Nuh's and khak (dust) the soil which Nuh by Jibra'il's order took into the ark

From Nuh's society the dust acquired such exaltation that it stood the representative of the water of ablution and of dust purification (tayammum) for ablution with the water of the deluge was not lawful as it was the wrath of God

From that dust became existent the elemental body of Muhammad by which the quality of man turned to prosperity

Be the friend of the men of God and scratch not thy heart on account of temptations For from their society thou mayst gain thy object and from unworthiness come to worthiness and to that honour that the dust gained from Nuh's society

For Nuh having that water (dust) of ablution purchased not the whole deluge

Society hath effects pleasant or unpleasant

Thus from the perfumer's society though no perfume cometh to one's hand —from its pleasant smell one's soul resteth

From the blacksmith's society though one's raiment consumeth not —from the unpleasant smoke one's brain gathereth defect

7 This couplet is one of subtlety

The exaltation of the turret (for seeing the country) is the continuity of hope and the continuity of hope is the cause of carelessness and carelessness is the hinderer of the Path

Forth from the house of the sphere, go, and bread, seek not
For, in the end, this dark cup (of avarice) slayeth the guest

My moon of Kana'ān (my Soul)! the throne of Egypt (the rank of perfection,
the world of souls) is thine

The time is that when thou shouldst bid farewell to the prison (of the body, or
of the world)

- 10 In thy tress-tip, I know not what desire thou hast that
Again the tress, musk-diffusing, thou hast dishevelled.

The Land of liberty, and the Treasure of contentment——is a treasure,
That, by the Sūltān's sword, is not attainable.

Hāfiz! Drink wine (of Love), practise profligacy (the concealing of secrets)
and be happy (grieve not, and grieved be not), but,
Like others, make not the Kūrān the snare of deceit

None can help travelling this Path Who is not on this Path, is a wanderer
For, pathless, to reach one's object is difficult, and is the cause of remoteness of the signature
(of salvation) of the Chief (God)

- 9 Māh-i-kana'ān may signify —

(a) Yūsūf.

(b) the heart of Hāfiz

zindān signifies —

the people of the prison

All my inclination is towards thee For my heart is the dwelling of manifestation of thy face,
and my mind, the stage of thought of thee, and, my fancy, the place of imaginings of thee

That time is when true Love displayeth splendour, the true Beloved showeth his face, and true
Love discovereth power in such a way that the heart hath no room for illusory beloved ones
(lovely women)

True Love displayeth magic when, fellow bondsmen, it maketh free.

- 12 mai signifies —

Love, perfect of test

rindī (profligacy) signifies —

Concealing mysteries beneath one's own veil, or choosing perfect peace
that is—grieving for none, and none grieving

As a Poet saith —

When thou wisheth to rest from grief,
Grieve none and for none grieve.

Tazvīr signifies —

deceit The Kūrān (the word of God) is void of doubt

Hāfiz! Bring to thy hand the practice of Love! keep concealed its mysteries, grieve for none
and none grieve, prepare not the snare of 'deceit'—like others, whose exterior is adorned
with Kūrān reading and spirituality,—while ever in secret brothers devour the flesh of
brothers, strive for their injury, and exult in revealing their defects.

A great one saith —

The Dagar is that bird of birds on whose feathers the Kuran is written and who by eating
man's flesh becometh joyful

Thus be not—

Thy exterior adorned with Kurān reading and spirituality and thy interior stuffed with
slander and man injury

8, (6)

1. If that Bold One (the true Beloved) of Shīrāz gain our heart,
For His dark mole, I will give Samarkand and Bukhārā (both worlds).

Sākī ! ' Give the wine (of divine love) remaining (from the people of religion) ,
for, in Paradise, thou wilt not have
The bank of the water of the Ruknabād (the Lover's weeping eye) nor the rose
of the garden of Musallā (the Lover's heart)

1 Türk signifies —

A tribe of Tūrkistān renowned for its beauty
When the Creator laid the snare of this world, He gave to them, above all other sons of Ādam,
the share of beauty

Sa'dī saith —

“ O happiness! when in Eternity without beginning, they (Fate and Destiny) gave beauty
to the men of Tūrkistān ”

Türk-i-Shīrāzī signifies —

(a) Hāfiz's Beloved (Shākh-i-nabāt)

(b) The true Beloved (God).

If that Beloved of Shīrāz gain our heart and take us from ourselves,—I will do like this and
like that, and, with soul, bear the load of the Beloved's orders

Khāl-i-hindū (the dark mole) signifies —

Seekers of the mean world. For the seeker of the world is steeped in avarice

Samarkand va Bukhārā signifies —

Faith (dīn) and the world, both worlds, this and the next

If that true Beloved (God) give us the path of access to Himself, and take us out of
ourselves, we will employ for Him all our spirit and resolution, and incline not ourselves
to this and the next world

2 Sākī (Cup-bearer) signifies —

(a) The Murshid

(b) the truth of the light of Muhammad.

(c) the pure existence of God

The Author of the Mīratu-l-Ma'ānī saith —

Here, who is Sākī, that is the pure existence ?

He poureth wine into the jaw of things possible

There, when they worship wine,

Here, again they practise intoxication.

There, to their own capacity, they drink wine

In their own appointed place, they become intoxicated

mai signifies —

The mysteries of Love, the cause of joy to people of heart

Āb-i-Ruknabād is a stream, four feet wide, a mile to the north of Shīrāz, whose water is
very agreeable It is the place of gathering of happy youths, and joyous wine-drinkers

The source is a spring in the pass of Allāhu Akbar, a branch of the stream passes by the
Hāfizīya wherein is the tomb of Hāfiz

Alas! These stucco dainty ones (lovely women) sweet of work, the torment of the city

Take patience from the heart even as the men of Turkistān (take) the tray of plunder

The beauty of the Beloved (God) is in no need of our imperfect love
Of lustre, and colour, and mole and tricked line (of eyebrow),—what need hath the lovely face?

Musallā signifies —

A place of prayer during an *id* and of gathering of Muslims in praise of the Praised one

Musallā i-Shirār signifies —

(a) Name of a temple quarter of a mile west of the Hāfizya.⁶

(b) A place of witty ones and of pure ones in spring time the meeting place of friends

ab-i Ruknabād va Musallā signifies —

the broad surface of the world which is the place of acquisition of precious stages and the place of discovery of lofty ascents.

O Murshid! Explain Love and increase its delight in my heart for the world's surface is the place of acquisition of the object (God) and of discovery of the way to salvation

For in Paradise thou wilt not have the water of Ruknabād nor the rose-garden of Musallā
(i.e. the world which is the stage of increase of Love; of delight and of desire of people of Love)

3. Luliyān signifies —

(a) Minstrels (of the nomad tribe Lūli) that like accursed ones are the skirt-seizers of holy Travellers.

(b) Lovely ones

(c) manifestations (except those of the Merciful God) of glories such as the splendours of the elements (fire earth air water), of angels and of the like

(d) A lovely woman Shākh-i nabāt (branch of sugar-cane) who snatched the heart of Hāfiz in the vigour of his youth

After Hāfiz had endured the pain of separation she desired union with him

Hāfiz held himself back; and beheld the door of divine knowledge open to his heart

Khawān i yaghmā (the tray of plunder) signifies the following custom:—

Once a year on an appointed day they take to the desert abundance of victuals and all kinds of cooked food and give it as plunder to the Chief of the tribe (Türk)

From all sides they come and take it in plunder for plunder is the power of the soul of the men of Türkistān

Cry saying—the illusory beloved ones (lovely women) by manifestations of unequalled glories (which are the glories of splendour exterior to God) have so ravished our heart and made it so void of ease and rest that the path of Love (for God) hath become impossible and the broad way become insufficient.

They have borne off patience from the heart as the men of Türkistān expertly and quickly plunder the tray

4. Of our incomplete (imperfect) Love not in need is the beauty of the true Beloved

For that is at the stage of—lustre colour mole and tricked line (of eyebrow)

In the opinion of Lords of Vision and of the Companions of Mystery it is established that the

Lover's love is the increaser of the Beloved's beauty

One having black eyelashes hath no need of kohl

See the Kurān in 20

- 5 By reason of that beauty, daily increasing that Yūsūf (the absolute Existence, the real Beloved, God) had, I (the first day) knew that Love for Him would bring Zulaikḥā (us, things possible) forth from the screen of chastity (the pure existence of God).

The tale of minstrel and of wine (of Love) utter, little seek the mystery of time,
For this mystery, none solved by skill (thought and knowledge), and shall not solve.

O Soul! Hear the counsel (of the Murshid)
For, dearer than the soul, hold happy youths the counsel of the wise old man

nā-tamām (incomplete) signifies —

Endless If it signify "incomplete," the verse is meaningless

It is not worthy of the Essayer of Vision that, love reached only the lot of man out of all created beings

The Love of man is "imperfect,"

See Ode 186, couplets 1, 2

āb signifies —

powder for the complexion

safid-āb is pearl-powder

surkh-āb is rouge

The women of Persia make moles —

(a) (temporary) with pitch and oxide of antimony

(b) (permanent) with chelidonium (zard-chūb) and charcoal

- 5 For Lovers, it is proper to mention the name of the Beloved whose beauty is peerless, and to preserve love for their own Beloved

In the world of non-existence and possibility, when I beheld the splendour of true beauty with different qualities, I knew for certain that Love would take us out of the ambush,

“He loveth them, and Him, they love”

and, out of the screen of protection,—

“He seeth them, and Him, they see”

and it will confine us, for the sake of temptation, in this prison of the world

Zulaikḥā was the wife of Potiphar See Genesis xxxix

- 6 In reply to verses 3 and 4, and after reproach for revealing the mysteries of Love, which is improper on the part of the holy Traveller, the Sākī saith —

What befell thee that thou revealedest the great mysteries, and castedest thyself into calamity and distress?

“Utter the tale of Minstrel and of Wine”—(that is, utter it on the Murshid's part) and give explanation of divine knowledge of Truths.

This couplet refers to God's question —

ألسب ربكم (Alast barbikum) Am I not your God? and to our reply بلى (bah) yes.

7. This couplet may refer to couplet 6

(O Murshid!) thou (to amend my work) spakest ill of me and I am happy
 God Most High! thou spakest well

The bitter reply suiteth the ruddy lip sugar eating

Thou utterdest a Ghazl and threadedest pearls (of verse) Hāfiz! Come
 and sweetly sing

That on thy verse the sky may scatter (in thanks) the cluster of the Pleiades

8 Whoever hath the rank of a Path shower rebuke on his part is well

For from the lip sugar-eating by reason of its sweetness the bitter reply bitter doth not seem
 Thou speakest ill of me yet I am happy for the Arab proverb — The friend's blow is sweet
 causeth forgiveness

The Sākī rebuked in answer to the preceding questions turned away from the repetition of the
 questions and at last responded in that unfit to be uttered

What Lovely Ones do cometh well

This couplet may be addressed to the Sākī to whom in perturbation he had spoken (couplets 1
 2 3 and 5)

Sir W Jones made a translation of this Ode —expanding the eighteen lines of the original
 Persian into fifty four lines of English and giving neither the metre nor the rhyme nor the
 sense. The translation appeared in his Works Vol iv (p 449) in his Persian Grammar
 (3rd Edition) and in his Poems and Translations

In his Notices of Persian Poets (p 359) Sir Gore Ouseley speaks of it as an elegant transla-
 tion This translation is given below —

1

2

By let yo l q d ruby flow
 A d b d i h p n h a r t b g l d
 Wh t th f ow g l t say
 Tell th m t' r Ed can t sh
 A t e a m s o l a s s R k h d
 A b w s e t a s M sell y

3

9, (12).

1. O Breeze ! With softness speak to the beautiful fawn (the Murshid),
Saying —Thou hast given to us desire for the Mountain and the Desert (the
hardship and pain of separation)

The sugar-seller (the Murshid, seller of the sugar of Divine knowledge),—whose
life be long !—why

Maketh he no inquiry of the welfare of the parrot (Hāfiz, the disciple) sugar (of
divine knowledge) devouring ?

(O Murshid !) When thou sittest with the beloved (Muhammad) , and drinkest
wine (the acquisition of divine bounty),

Bring to mind the beloved ones, wind-measuring (astonied and bewildered)

O rose (Murshid, beautiful as the rose) ! perhaps the pride of beauty hath not
given thee permission

That thou makest no inquiry as to the state (full of grief, void of hypocrisy) of
the distraught nightingale (Hāfiz).

- 5 By beauty of disposition, people of vision can make prey
By snare and net, they take not the wise bird.

I know not why the colour of constancy, they have not—

Those straight of stature, dark of eye, moon of face (the Prophets in the garden
of the Shara').

Of defect in thy beauty, one cannot speak save to this degree

That the way of love and of constancy belongeth not to the lovely face

In thanks for the society of Companions, and the friendship of Fortune,—

Bring to mind the wanderers of the plain and the desert

1 The fawn may be Muhammad

2 Couplet 4 is the answer to couplet 2

6 They call one "dark of eye" inconstant Having come to the stage of astonishment and perturbation, Hāfiz saith —

Towards the Lovers of the strong Religion (Islām) and towards the seekers of the knowledge of
certainty,—I know not why fidelity is not in those cypress of stature, moon of face

This and couplet 7 are, in respect of illusory beloved ones (lovely women), by way of advice, that
men, knowing their inconstancy, should take no delight in them, nor to them give their heart, but should
incline to the true Beloved (God)

8 This referreth to couplet 1.

9 On the sky —what if of Hāfiz's utterances

Zuhra's singing should bring to dancing the Masiha (Christ)

9 Make pure my heart with the Wine of Love (for God) that I may pluck off this garment of existence and become effaced (in God)

Zuhra (Venus) is a woman minstrel dwelling in the fourth heaven to which the Masiha ascended

See Ode 14

As David (a Prophet) danced so danced the Masiha (a muslim Prophet)

From a Muslim this is no disrespect

10, (7).

1. Last night (the first day of Eternity without beginning) from the Masjīd (the place where the soul is separate from the body) towards the Wine Tavern (the stage of Truth and Love) Our Pir (Muhammad) came
O Friends of the Path ! After this (lapse of time, and his departure), where is our place ?

1 dosh (last night) signifies —

rūz-i-nakhust

„ avval.

„ misāk

„ alast

Masjīd signifies —

(a) 'alam-i-itlāk, the loosening world, wherein the soul is separate from the body, as on the rūz-i-misāk

(b) masjīd-i-'alam-i-kudus, the Masjīd of the holy world, wherein Muhammad's light in bowing to, and worshipping, God was for so many thousands of years.

(c) the stage of austerity and piety,—the centre of outward worshippers of the Shara' (Religion by dogma).

Ma-khāna signifies —

(a) the stage of truth and love

(b) 'alam-i-takyid, the binding world, wherein the soul is joined to the body, as, in this world.

(c) the world of Love, and of manifestations of glories

Ka'ba signifies —The Path

2 Khammār (Vintner) signifies —

(a) the perfect Murshid who comprehendeth the following of the qualities of God.

(b) the essence (hakikat) of Muhammad who verily is the essence of the Eternal

On the first day, Muhammad having worshipped was accepted of God, and he reached the stage of essence (hakikat) Now, after the lapse of time and the departing of the Pir, what is our place,—save that of being with him fellow-lodgers in the Wine Tavern

In the Ka'ba (the Masjīd), we cannot turn to him, for he is elsewhere

Couplets 1, 2, and 3 are, head and collar, bound together

The essence (hakikat) of man is one, and one are soul (jān) and body (tan)

None regardeth one equal to the other Death and slaughter are decreed against the soul and body, but never against the essence.

The Kurān (in 144) saith —

Muhammad is naught save an apostle The apostles have died before him If he die, will ye turn on your heels?

If Muhammad had not been the name of his body,—to it, God would not have assigned death, for, in respect to his essence (hakikat), death hath no power

Peace and blessings on him who said —

“ Better, had it been if the God of Muhammad had not created Muhammad ”

How may we disciples, turn to the Ka ba (the Masjid), when
Our Pir (Muhammad) hath his face towards the house of the Vintner (the stage
of Truth and Love)

In the fire worshipper's Tavern (the stage of Truth and Love) we also shall be
lodging
For in the Covenant of eternity without beginning, even so was our destiny

In the bond of His (the Beloved's) tress how happy is the Heart! If Wisdom
know,—
In pursuit of our tress chain the wise will become distraught

In the Land my name they know to be Muhammad I know not by what name they will call me
in the world of God

Would that I had not been Muhammad so that I had not rested in this world

For Muhammad hath attachment to the world and to the people and came forth from the con-
stitution of forms.

O dear One! Come quickly For Mustafa's soul hath exalted the stage of the nature of his
dear form and also the stage of all in that stage of the science of grandeur so that with
beauty the form of the forms of man appeared

Then the soul of his dear ones and all the forms (angelic and human) became higher in qualities
and natures and whatever of blessing and grandeur they gave to his form they verily gave
also to his people

Whatever blessing God gave Muhammad — Muhammad assigneth to the souls of the people

3 Kharabat signifies —

The destruction (of meanness of) human nature which is the goal of the Path of Travellers of
Love

Last night our Pir having passed to Hakikat (Truth) by Tarikat (the Path) and joined
himself to the world of Love by austerity and piety —

O Friends of the Path! What is our place? In what way is it necessary for us to live?

We who are disciples how may we turn the face to Austerity and Piety? And to that Quar-
ter having turned how may we in the destruction of the meanness of human nature become
fellow Lodger with the Pir and to that quarter by his lofty spirit draw our chattels?

Such travelling is through the Covenant of Eternity without beginning

This is our Gate—that we travel in the Path wherein our Pir travelled

4 zulf (tress) signifies —

(a) An attraction of attractions

In the Miratu i Ma'ani it is said —

The tress is the name of the attraction of God's grace

The heart that became bound by it is absolute Life

(b) the concealment of the divine essence or the world which for the faithful is a prison
full of affliction

The Prophet hath said —

This world is the hell of the Faithful the paradise of the Infidel

But for Lovers it is the Court of the absolute Beloved (God) because to them have appeared
the sight of the Beloved and the glory of the Desired

- 5 The prey of tranquillity had fallen into the snare of the bird of the heart
Thou loosedest thy tress, and again went from the hand our prey.

By its grace, Thy beautiful face explained to us a verse of the Kurān
For that reason, in our explanation, is naught save grace and beauty

A single night, against Thy stony heart, ever effecteth aught—
Our sigh, fire-raining (supplicating God) and the burning of our heart in the
night-time ?

Upon Thy (black) tress, came the (dishevelled) wind, the world (from seeing that
dishevelled) became black to me
Than the passion for Thy tress,—more than this is not our honouring (that we
fall into tumult).

The heart of Lovers in the captivity of the world (which is in the guardianship of Iblis full of
deceit),—if Wisdom know what a reward it (the heart) hath, and in this prison house (of
the world) what flowers of desire it gathereth, all the wise ones will become distraught for
our chain

Full of fraud, with his own dark light, Iblis cometh with splendour, and displayeth the world
of little value like a hair

The low become fascinated with it, and from it, the high have no screen (of shelter)

- 7 sangdili (stone-heartedness) signifies —

(a) a quality of the qualities of the illusory beloved (lovely woman),

(b) a quality of the Eternal, the desired of the Seeker

- 8 Zulf (tress) signifies —

The world, which is the desire-giver of the first (this) and of the last (next) world

In the idiom of Sūfism, wherever zulf is mentioned, the concealment of the divine essence is
meant, for, in the world of non-existence, all is divine essence, and when we arrived in
this upspringing place (this world of existence), that divine essence became concealed

The heart had tranquillity by the manifestations of the effect of “loosening” in “the binding
world” (‘ahm-i-takyid, this world).

From the sight of our view, thou broughtest forth “the binding world” (this world), and, for
variety, changedest the colour of concord, so that it came forth from the decree of
“loosening” (itlak). See p 4

Then the prey of our tranquillity left our hand

Through distraughtness and confusedness, that he hath experienced from the vicissitudes of
the world Hāfiz representeth to God, and giveth his inward parts to the place of revel-
ation

Couplets 5 and 8 should be taken together

The meaning of couplet 5 is —

The bird of the heart which was the falcon of the holy plain, and made prey of tranquillity
in the desert of non-existence, kept with perfect tranquillity the door of possibility from
the assembly, and sowed the seed of Love in that plain

The meaning of couplet 8 is —

When confusion descended upon the world, and the stage of the people of stages descended,
world became dark to me, and the path to my purpose very narrow

The arrow of our sigh passeth beyond the sphere Hāfiz ! silence
Upon thy soul, show compassion our arrow, avoid

- 10 At the door of the wine tavern I shall like Hâfiz be dwelling
Since that friend of the Path, our Pir hath become a tavern haunter

From the passion for thy tress (which is the upspringing of the world full of calamity) no honour for us is greater than this,—that we fall into tumult

parts and gave our profit to the wind
Those dark of heart are all on the summit of wealth
O Light of Nature ! Thou hast become a calamity to me

- 9 Since thy kind soul is so vexed and wounded with our arrow like sigh —it is proper that thou shouldst know our state,—so that no sigh may come from us

- 10 This couplet agrees with couplet 1
The first couplet is matla place of rising
The last is makta place of cutting off

Kharābāt signifies —

The destruction of the meanness of human nature

The arrow of our sigh passeth beyond the sphere. O Friend of the Path! O dear Soul! verily show pity on thy own Soul beware of our arrow bring not the hinderer of the path of Love nor counsel in the way of preaching

God forbid that like us thou shouldst come captive to Love and shouldst not stand under its burden.

I will become like H&Ez a dweller at the door of the world of Love of glories of manifestations of the heart and will fold up my own inclination for other doors

Since our Pir less (so t

O Friend of I Since the heart is bound
in Love—bound with it I will make also the body and will not engage in counsel of this
and of that

11, (11).

1. To the Sūltān's attendants, who will cause to reach this prayer——
 "In thanks for sovereignty, drive not away the beggar"?

From the watcher (imperious lust) demon of nature,——I take shelter in my
 God
 Perchance, that gleaming Light (the bounty and grace of God) may for God's
 sake give a little aid

When (by thy splendour) Thou enkindlest Thy face, Thou consumest the heart
 of a world!

From this, what profit hast Thou that Thou doest no kindness

O (true) Beloved (God)! Where is the tumult that to Lovers Thou displayedest
 Thy stature like the heart-ravishing cypress,——Thy face gleaming like the
 moon.

5. All night (all my life), in this hope I am that the breeze of dawn (the Angel
 of Death),

Will cherish (me) the Lover with the message of the Lover (God giving release,
 in death, from the world's tumult).

If I thy dark eye-lash (arrow-like) make for our blood,
 O Idol! Think of its deceit (in blood-shedding), and, make no mistake (lest
 Thou suffer regret for my blood)

From the deceit of Thy eye of sorcery, my sorrowful heart hath become blood
 O my Beloved! See how it (thy eye) hath slain me.

O Murshid! To the Lover (Hāfiz) morning-rising, give for God's sake, the
 draught of wine (of Love),
 Saying — (O Hāfiz!) may the prayer of the morning-time avail thee!

Hāfiz's sorrowful heart that, through separation from thee, is full of blood.
 What would be (its state),——if, awhile, it should attain union with the (true)
 Beloved?

2 This second line is a paraphrase of —

"Pure art Thou, O God and deserving of praise and blessed is Thy name and exalted Thy
 "glory

There is no God save thou Protect us O God from Shaitān, the stoned one!"

After the Fātiḥā, these words are often uttered.

See Kurān iii. 36, xv. 34.

12, (5)

The rectitude of work —where? and I ruined (wanting in rectitude) —
 where?
 Behold the distance of the Path,—from where (rectitude) to (ruin) !— where?
 With profligacy (the being severed from friend and stranger) what connection
 have rectitude and piety (hypocrisy)?
 The hearing of the exhortation (that affecteth not the heart)—where? The
 melody of the stringed instrument (the Murshid)— where?

1 salah signifies —

Abstinence from existence (of this world)

So long as borrowed existence declineth not—existence is pleasing and God worshipping far
 The centre of salah is on fear and hope of God

Rindi (profligacy) signifies —

One cut off in action and conduct from friends and strangers See Ode 321 couplet 4

The writer of the Miratü'l Ma'an saith —

The Profligate of this world is fearless
 On the Path is quick and expert
 Who practiseth profligacy him precious
 Custom and habit make not foot bound
 The profligate who is by nature world consuming
 His foot tether (is) fasting and prayer
 For him the Ka ba and the Tavern doubtless
 Become one in the path of profligacy
 Sometimes his soul travelleth towards the Ka ba
 Sometimes moveth to the enclosure of the Tavern
 In the Ka ba whatever was his need
 More than that was his in the Tavern
 Outwardly and inwardly secretly and publicly
 The profligate is immersed in the Light of God
 By profligacy his soul is witness to the Unity
 One to him are mercy and curse
 Neither hath his heart joy from mercy
 Nor in his perfection is defect from curse
 One to him are the sweetmeat and the poison
 Whether he experienceth from the Friend (God) —mercy or wrath

salah va takva signifies —

Abstinence the cause of borrowed existence of its habit and the fruit of the search of the
 favour of this world and the next

Hastü (existence) is connected with jan (the soul)

In man's nature the soul is God's deposit and the deposit of the loan
 See Ode 384 couplet 8

My heart wearied of the cloister, and of the patched garment of hypocrisy
The Fire-worshipper's monastery (the circle of the Murshīd),—where? the
pure wine (of the Love of God)—where?

He is gone! To him (the true Beloved, or the Murshīd), be the time of Union
a pleasant memory
Gone is—that (tender) glance, where? and that reproof (to amend), where?

5 From the Friend's face, what findeth the heart of enemies?
The lamp of the corpse, where? The centre of the sun,—where?

The dust of thy threshold is like the kuhl of our vision
Where go we? Order. Hence, where?

Look not at the apple of the chin, for in the path is a (great) pit
O Heart! Where goest thou? With this haste,—where?

Wa'z signifies —

The talk of men of salāh (abstinence) of the promise of the promiser (wa'd-i-wa'id).

Naghma (melody) signifies —

The talk of the Murshīd of the time, who is a profligate, world-consuming and candle, guide-
illuminating

What relation have abstinence and piety with profligacy?

What search maketh profligacy for abstinence and piety?

For both are the cause of existence, and the fruit of fear and hope in God-worshipping

This is near to the Lord God, the place-giver, the causer of effacement.

3. Sawma'at (cloister) signifies —

The temple of rectitude (islāh), the place of escape (from sin) and of refuge

Verily, it is the temple of the Jews, whose state, from the changing of the books of God, is
not good

In the idiom of eloquent ones, it meaneth temple

Devotion in the temple is the cause of knowledge of existence (of this world) which, in God-
worshipping, is the cause of fear and hope

Dair-i-Mughān the Magians cloister signifies —

The place of profligates which is the cause of effacement, there this existence is fit

Sharāb-i-nāb (pure wine) signifies —

The mysteries of Love, the cause of joy to people of Love

My heart wearied of the cloister (the temple of abstinence) and of the patched garment of
hypocrisy

For, outwardly, the cloister is the sitting place, and the patched garment is the garment,
of Sufis of lofty stage, but, inwardly, each is the inclination towards evil of foolish ones

The profligates' place, which is the cause of effacement of the habit of existence, and of
hypocrisy,—is where?

The only Love (for God), to which I may incline, and whose mysteries I may gain (which are
the cause of joy and are far from treachery)—is where?

7. Sib-i-zanakhḍān (the dimple of the chin) signifies —

The grace, mixed with wrath, of the Beloved.

O Friend! From Hāfiz seek neither ease nor patience
Ease —where? Patience —where? Sleep.—

where?

The writer of the *Miratu Ima anı* says —

What is it? As regards its qualities knowest thou the chin
A grace—from which the body urgeth violence against the soul?

At the head of his (the soul's) path the chin is defender
A great poison it is in the midst of apple-perfume
Happy! If its had not been this deceit!
To the sensible and to the intoxicated it appeareth an apple
Forth from the hand it snatcheth the soul of a hundred Moses

Behold not the grace mixed with wrath of the Beloved for it (the grace mixed with wrath) is a great pit in the path of good

Behold whoever inclineth to it and becometh fascinated with its colour and perfume — desisted from going forward and like the prisoners planted himself in its pit.

If b_{11} be written for mab n we have —

Once behold the grace mixed with wrath of the Beloved

Although the grace mixed with wrath of the Beloved is in appearance and by way of pleasantness and is the increaser of joy and maketh men fascinated with his colour and perfume—yet verily in the Path is a pit in which the Traveller once confined remaineth

13, (14).

- 1 We went (to see thee depart) , and, thou knowest, and knoweth the grief-suffering heart of—— ours
 When (in separation from thee) the victuals (of existence), taketh the ill-fortune of—— ours

With the scattering of the eye-lash, (the jewel-tears of gladness) we be golden like thy (gold bejewelled) tress—
 The messenger who, from thee, causeth a salutation to reach to (the hand) of—— ours

In prayer, I have come do thou also bring forth thy hand in prayer —
 (My prayer is) Fidelity be associated with thee , (thy prayer) God be the helper in patience of—— ours¹

By thy head (I swear) if all the world should strike the sword on my head,
 It could not take forth, desire for thee, from this head of—— ours

- 5 In every direction, the Sky (Fate) maketh me a wanderer Thou knowest envy cometh to it (the Sky) from the Soul-cherishing companionship of——ours.
 If all the people of the world practise tyranny against thee (for thy grace),
 Justice for the tyranny (of envy) forth from all, will draw the Lord of—— ours

When my Beloved will come in safety,—again may be the day
 O happy that day when the Beloved cometh in safety to the house of—— ours.

As long as we expressed breath (wrote) of the beauty of thy adorned cheek,
 The (beauteous) rose-leaf was ashamed of the leaf of the Book of—— ours

- 1 The mistress of Hāfiz wished to go from Shirāz to Baghdād
 To see her depart and to bid farewell, Hāfiz set out
 At the departure of beloved ones, it is respectful and of good omen to say —
 Mā raftīm, we went.
 in place of —
 O raft, she went
 That is —
 Thou hast not gone from us 'Nay, we have gone from thee.
 In separation from thee, I know not where this our ill-fortune will take our victuals, for,
 without thee, in this city, I cannot live
 In his " Notices of Persian Poets " (p 24), Sir Gore Ouseley thus renders this couplet —
 " We have departed as thou knowest and our grief-worn heart can tell,
 " To where does bad fortune direct our unhappy residence "
 And adds that this ode was written while visiting the King of Yazd

Whoever saith— ' Hāfiz hath made no long journey

Say —the length of the journey (from this to the next world) taketh not its head
(end) from out of the head of—
ours

Otherwise —

From this world we departed and did no good thing

Now let us see where our ill fate will take us

We assigned our work to thee (O God !) Thou knowest and our heart knoweth what

Thou (God) wishest (to do) —do

14, (15)

- 1 Grace it will be, if from beggars (desirous ones) thou conceal not thy—— face
So that, to the heart's desire, our eye may behold thy—— face.

Like (the angel) Hārūt, we are ever in the calamity of Love-desire
Would that our eye had never beheld thy—— face

Captive in the pit of thy chin, how would have become—— Hārūt,
If, something of thy beauty, thou hadst not uttered to—— Mārūt?

The perfume of the Rose, arose Thou mayst say —— "O Pari in the sword" !
"Thou mayst say,——the bulbuls are intoxicated with the eye of (the angel)
"Mārūt."

- 1 This Ghazl is found in only two editions

As only one rhyme is repeated, it is apparently not by Hāfiz

In couplets 1, 2, and 5, is ihām (mystery). For the final word is—

(a) mā rūt, the name of an angel,

(b) mā rūt, ma-ruyat, mā ru, i-tūrā, we——thy face

For the tale of Hārūt and Mārūt, two angels of surpassing excellence, see —

The Bible, Genesis vi. 2, the Kurān ii. 101, iii. 14, Lane's Arabian Society, p. 8

The pit of Bābil in the 'Ajāibu-l-Makhlukāt by Al Kazvini, the Loves of the Angels by Moore, Heaven and Earth by Byron, Spanish Ballads by Lockhart, Wilberforce Clarke's translation out of the Persian of the Sikandar Nāma-i-Nizāmī, p. 48

Zuhra was a singer, who, from desire of the اسم اعظم great name of God, went to every Fakir and to every one perfect in the knowledge of God

In the time of Dāūd (David), when the Angels accused men of disobedience, God out of the perfection of sovereignty and compassion said —

"In mankind, passion and lust are the cause of Sin If these possessed you, as they do you would do"

The angels replied —"This would never be"

An order was immediately passed for bringing an angel of surpassing excellence

They brought the angels Hārūt and Mārūt The great Creator, having considered their temperament, and made over to them the decision of the dispute,—taught them the "great name of God," and dismissed them to Earth

The two angels descended at Bābil (Babylon)

On hearing of their arrival, Zuhra went to them, and they became enamoured of her

Going to her house, they drank wine, worshipped her idol, slew her husband, and taught her "the great name of God"

Zuhra, having washed and changed her garments, uttered "the great name," and, by its power, ascended to the sky where she mingled her splendour with the star Zuhra (Venus)

The two angels, becoming captive to God's wrath (on account of their passion for Zuhra) were confined, head downwards, in a pit near the city of Bābil, where they taught men magic and sorcery

5 O idol! thy violence and tyranny slayeth
Exercise courtesy that our Hāfiz may behold thy—

face

God however commanded them not to teach any one this art until they had said —

Verily we are a temptation therefore be not an unbeliever

Under the guidance of a Jew the traditionist Mujahid (being previously charged not to mention the name of God in their presence) visited the angels

Having removed the mass of rock from the mouth of the pit they entered When Mujahid beheld the Angels like mountain masses suspended head downwards with irons about their necks and knees—he uttered the name of God

Immediately the two angels became so agitated that they almost broke the irons wherewith they were confined

Mujahid and the Jew fled in terror

15, (16).

1. Since thy beauty called Thy Lovers to union with Thee (in the resurrection)
 They have, soul and heart, fallen into calamity from (the desire of beholding)
 Thy tress and mole (the Sāki).

What Lovers' souls endure from separation of Thee,
 None hath experienced save the thirsty ones of Karbila (on the Euphrates).

O my Soul! If our Bold one (the Beloved) practise profligacy (sincerity and
 oneness), and intoxication (disregard)
 First, it is proper to abandon chastity (devotion) and austerity (abstinence)

The time of pleasure (the Murshid's circle) and the season of joyousness (acqui-
 sition of divine bounty) and the time of wine (youth)
 Ho! Regard (as) plunder—five days' time of leisure

1 Zulf signifies —

(a) the attraction of Love to Lovers

(b) the hidden divine essence which refers to the up-springing of the world, and to the
 torment of its vicissitudes. Because, in the world of non-existence, the divine essence
 appeared.

Khāl (the mole) signifies —

the black point of the Soul, the heart's centre

As long as Thy beauty invited thy Lovers and Seekers, and made them by invitation hopeful
 of union,—the soul and the heart of the Seekers, in search of that mole and tress, have
 fallen into calamity; and given to the wind the chattels of ease

that is—

In search of that object, Lovers ever display desire

The attractions of Love, with the vicissitudes of the world, and the attachment of the heart to
 the body permit not Lovers to reach their object

- 2 For "the desire of beholding," may be substituted —

"the vicissitudes of the world, and the attachment of the heart "

3 Rindī (profligacy) signifies —

one colour of unity

Mustī (intoxication) signifies —

non-existence, disregard

Mastūrī signifies —

sleeping within the veil, which means holy existence in the veils of qualities, which human
 understanding hath not the power to discover

- 5 Hāfiz ! If the foot kissing of the King (Muhammad) aid thee
Thou wilt, in both worlds, obtain the grandeur of dignity and sublimity
-

Zuhd signifies —

abstinence from unlawful things of God

Either Turk or jan is in the vocative

O Bold One ! If my Soul practise profligacy and intoxication (i.e. if it become a Seeker of oneness and onehuedness) it will be necessary for thee to cast off veiledness (modesty) and austerity and to come unveiled

O Soul of mine ! If my Bold One practise profligacy and intoxication * * *



The Letter Bā

16. (18)

- 1 (To the true Beloved), I said —“O Sâltan of Lovely Ones! show pity to this
 ‘poor—— stranger
 He said —‘ In the desire of his own heart, loseth his way the wretched——
 stranger

To Him I said — ' Pass awhile with me He replied — ' Hold me excused
A home (delicately) nurtured one — what care bringeth he for such griefs of
the poor — stranger?

- ✓ To the gently nurtured one, asleep on the royal ermine — what grief
If, should make the couch of thorn and, the pillow of the hard stone — the
poor — stranger

- O thou in the chain of whose tress are the souls of so many Lovers —
Happily, fell that musky mole, on thy coloured cheek, so — strange

- 5 Strangely hath fallen that ant line (the beard) around thy face
Yet in the picture gallery (of Arzhang) the musky line (of shading) is not—
strange

1 The epithets may be addressed to the Murshid

The praises and replies will then by way of instruction be from the Murshid—so that the Seeker may, with complete delight become ardent in the Path of search and more distraught

The second line signifies —

whatever thou didst thou didst to thyself by thy own hand

The Stranger is —

The holy Traveller the Lover of God in the path of effacement.

2 He replied —Hold me excused commit not such rudeness For my nature is independent
I care for none

4 Whenever he representeth his state and receiveth a careless reply from the Beloved he entereth upon praise that thus he may make the Beloved kind to himself

Here are given a description of the perfection of —

(a) the true Beloved (in the illusory sense)

(b) or the Murshid

In the colour of the moon like face, appeareth the reflection of wine (of Love,
or of Unity)
Like the leaf of the (ruddy) Arghavān on the surface of the wild red rose,—
strange.

I said —“O thou! tress of night-hue (the attraction of grace), the evening
(shelter) of the stranger!
“In the morning time, beware, if his need bewail this— stranger.”

Again, I said —“O my Moon! cover not that cheek of rose-hue
“If not, thou wilt make us the shattered and wearied— stranger.”

He said —“Hāfiz! (at my beauty), Friends are in the stage of astonishment
“Far (from wonder) it is not, if shattered and wretched sitteth the—
stranger.”

7 After praising the Beloved and learning that he is kind, he again representeth his desire, and, again, heareth the careless reply

In the way of kindness, he cautioneth that they become not ruined
Whenever attraction diminisheth, they enter upon *vā vālā* (O woe!)
Again, show kindness, and, let them not be destroyed.

The morning time signifies —

the effacing of separation, and the appearing of sense (divine knowledge) in the holy Traveller

8 Hairāt signifies —

A stage, wherein the Lover with the light of the beauty of the Beloved, becometh astonished, and careless of order and prohibition of the Shara'.

In the reign of Shāpur I (A. D. 240), appeared a Persian Painter, Mānī, who called himself the Paraclete, or comforter, promised by Christ, and gained many converts even among the Christian patriarchs and bishops. Forced by Shāpur to fly from Persia, he went to Türkistān, and did not return till the reign of Bahram, son of Hurmazd (A. D. 273), who put him, and nearly all his followers, to death

The skin of the impostor was stripped off his body, slung at the gate of the city of Shāpur, near Kazerūn, in Fars

While in Türkistān, he drew a number of singular figures and put them into a book called “the Artang” which he said he had received from Angels in heaven where during his exile (he declared) he had been Arzhang (artang) signifies —

Mānī's Picture gallery, and, also, the name of a painter unequalled in skill from Chin

17, (17)

- 1 The morning (of ecstatic state) blossometh and the cloud bindeth a veil
(obscuring the Sun of Truth)

O Companions! *The morning Cup! the morning Cup!*

(From the trickling cloud), the hail (of death) droppeth on the face of the tulip
(people of the world)

O Companions! *The wine (of Love)! the wine (of Love)!*

- 1 Subh (morning) signifies —

the state that before the rising of the Sun of Truth appeareth to the Traveller's heart
maketh his interior pure of human darkness and of elemental impurity and adorneth
it with the glory of the Sun of Truth

Killa signifies —

(a) a small pleasure tent of thin cloth

(b) The heart of the holy traveller from the surface of which are manifest the manifestations
which are the sign of the rising of the Sun of truth

(c) A thin veil that they put on the Bride's face

*The Morning like a Bride appeared from out of a thin veil of cloud and displayed
splendour behind that veil; and gave to the wind the heart of Seekers*

O Friends! Enter upon the delight of Love and of intoxication that eye may behold the
manifestations of glories

That is—

The signs of proofs of the Sun of Truth having appeared from behind the thin veil my heart
expanded like the morning

O Friends! Be ye engaged with the morning cup and generous gifts; take up grief from the
heart. For the misfortunes of the past night and the disasters of the past have ended
and the morning of Truth has dawned

Sahāb (cloud) signifies —

Manifestations whose glories are upon the Traveller's heart and become heaped up like a
cloud

The morning of state (hāl) and the Sun of Fortune have appeared and the tumult of the
Travellers hath ended

O Friends! For the repelling of wine-sickness of the past night drink the morning cup
and await the rising of the Sun

That is—

View ye the manifestations of glories sever from the heart the tumults of the Path Await
the Lord of Glory give no entrance to thought in this matter

- 2 Lāla (tulip) signifies —

a red flower that hath in its heart a black spot It appeareth early in the spring and
kindleth by its beauty the heart of the spectators Here it means —People of the world
who by its illusory favours kindle like a live coal

The black spot (the love of the lust of the world) is the declarer of their state

From the sword (the society of the Murshid) bloweth the breeze of Paradise
(God's blessing)
Then, ever drink pure wine (ask for God's blessing).

In the sword, the rose (the Murshid causing bounty to arrive) hath fixed its
emerald throne .
Get wine (ruddy and fiery) like the fiery ruby !

5 Again, they have closed the door (of manifestations) of the Tavern (the heart and
the brain)

O Opener of Doors (God) ! Open !

At such a time, 'tis wonderful.
That hastily they close the Tavern

Rights of salt, thy ruby lip,
Hath against the wound of roast-hearts (that have gathered salt from thy lip)

O Zāhid ! Drink wine (of freedom from the work and care of the world) like the
profligate

O ye wise ones ! Fear God

If thou seek the trace of the water of Life,
Seek the sweet wine (of Love) to the sound of the harp (for the Lovers of God
are ever living).

10 If, like Sikandar, thou seek Life (in ease and in joy),
Get the ruby lip (mysterious of utterance) of the true Beloved.

When hail (zhāla) falleth on the tulip, the tulip is destroyed
This is not hail that falleth from the sky, but drops of dew that become frozen on the tulip

Mudām (wine) signifies —

Love, according to the idiom of men of the Path, on account of its ardour and bitterness
The hail droppeth on the face of the tulip, and natural death draweth the sons of time to
effacement

O Friends ! So long as ye reach not natural effacement, engage ye with Love, so that ye
may obtain everlasting Life

Although outward people, who are interpreters of the Kurān, have from the verse—

“He who is martyred in the Path of God”

intended warriors, who make war in hostile countries,—yet People of Truth and the Lords of
Verification have from the verse—

“Ye will never attain unto righteousness until ye give in alms of that ye love” Kurān iii 92,
intended the Martyrs of Love

That which you love referreth to this existence, whose face is ever towards profundity, and, from
exceeding righteousness, effacement is their existence, and entrance into non-existence.

10 For an account of Sikandar's seeking the Water of Life, see Wilberforce Clarke's translation
of the Sikandar Nāma ۱-Nizāmī, page 785

To the cheek (memory) of the Saki of Pari form,
 Drink the pure wine (of Truth) in the season of the rose

Hāfiz! suffer no grief For the Beloved of Fortune (Fate)
 Uphifteth in the end the veil (of hindrance to thy desire) from off his face

- 11 On page 33 Persian Lyrics (1800) Hindley says —

This disgusting object (the Sākt) has very properly been transmuted by Sir W Jones into a damsel fair as a nymph of Paradise, by a license of which we shall be found to have availed ourselves throughout these poems

When Hindley said this he showed his ignorance of the sense and meaning of the word Sākt.

Nehemiah (B C 444) was cup-bearer (Sākt) to Artaxerxes Longimanus (Ardashir Darār dast Ahasuerus)

18, (21).

The morning of Fortune (time of Union) dawneth. Where is the sun-like bowl
(the holy Traveller's heart)?

Better than this, where is an opportunity? Give the cup of wine (of Truths).

The house without contention (the heart void of worldly affection), and the
Sāki (the peerless Murshid) friend, and the Minstrel, (the Murshid) subtlety-
utterer (of truths)

It is the time of ease (of manifestations), of the circulation of the cup (the ex-
planation of the Murshid), and of the season of youth (of discovering divine
knowledge)

1 Subh-i-daulat signifies —

the time and state, the portion of holy Travellers possessed of perfection

When this state appeareth to them, it bringeth them out from the darkness of carelessness,
and (according to the capacity of each) into the manifestation of Truths

jām hamchū aftāb signifies —

(a) the holy Traveller's heart that is fit for this time

(b) the Murshid, from whose glory is the manifestation of glories of disciples

jām-i-sharāb signifies —

Truths of divine knowledge which on the part of Murshids befit disciples

That time of Union, that the manifestation of glories requireth, cometh like the morning worthy
of this great fortune, where is the heart?

Where, a Murshid, by whose means this Fortune may be attained?

Then that ^{heart}_{Murshid} having found that time to be the present time, and hastened to the representa-
tion of his own state, saith —

A Time better than this, where wilt thou find? Towards whom, wilt thou hasten?

Reveal the divine bounties that they have entrusted to thee, cause grace to reach thy own
followers, so that they may enter upon the discovery of hopes

Explain the divine knowledge of Truths, that we may enter upon the understanding of it, and,
happy of state, travel the stages

2 They call the Sāki —

(a) Murshid, because he giveth explanation of mysteries

(b) Mutrib, because he giveth consolation and joy to the heart

When the perfect Murshid explaineth divine knowledge and Truth to the holy Traveller in his
nature, a great delight and desire appear, and, from excess of delight, there ariseth in his
nature such an ecstasy and rapture, that he struggleth with himself

When, from this manifestation, the Murshid learneth that his inner sense appeareth, he
uttereth kind and compassionate words, and maketh him joyous

This is at the stage of the Morning Cup

bazla signifies —

truths, divine knowledge (in an abridged form) which the disciples seek

At this time, which hath appeared without attachment, when the end of the cord of object is
in my hand, when the Murshid (who is my Friend) explaineth divine knowledge, and

For expanding the temperament and for (binding) the jewel of beauty of joy (on the heart full of mysteries of Truths),—

Happily was mixed the golden cup (the holy Traveller's heart) with the melted ruby (the wine of the mysteries of Love)

The Beloved and the Minstrel (engaged) in hand waving and those intoxicated in dancing —

The glance of the Sāki (the Murshid) hath (from great desire) taken sleep from the eye of the woe worshipper

- 5 The retired cell (of the Murshid) and the place secure (from imperious lust) and the pleasure place of (concordant) friends —

This society, whoever gaoeth, gaineth a hundred openings of doors (of joy)

when such Fortune is given — this is the time of ease of the circulation of the Cup and of the season of youth For the doors of manifestations are opened and therein all my spirit is engaged

The special Wali is the Ārif who has three degrees in all of which he soweth the seed of divine knowledge in a different way

The degrees are —

(a) bidāyat (the beginning) In this what he seeth he uttereth not

(b) wasat (the middle) In this what he seeth he uttereth The speaker is the tongue of air Who knoweth God — his tongue is long

(c) nihāyat (the end) In this is the perfection of perfection Silence with the ignorant is ordered whatever he seeth he is from incapacity to speak silent

To a respectable Darvish I said —

That Fakirs are one body is a common saying Contrary to that saying are these hostilities among them

The Darvish replied —

Fakirs have degrees and their degrees are lasting

In the first degree, they have the order of one body and evoke one with the other no hostility

When — — — — — (God) — then who-

Now

l) — its own

needed requirements,

- 5 That is —

A hundred times doors are opened to us

19, (22)

- 1 From the Garden of union with Thee, (even) the gardens of Rızvan (Paradise)
gaineth lustre (of joy)

From the torment of separation from Thee, (even) Hell's flame hath torment

In the beauty of Thy cheek and stature —shelter have taken —

Paradise, and the Tubā (tree) ' For thee, it (Paradise) is good and a good
place of returning (from this world)

All night, (even) as my eye (seeth so) the stream of Paradise

Seeth in sleep the image of Thy intoxicated eye (of mercy)

In every season, Spring giveth description of Thy beauty

In every book, Paradise maketh mention of Thy grace

- 5 This heart consumed and my soul attained not to the heart's desire
If it had attained to its desire it would not have poured forth blood (of grief)

O many the salt rights of Thy lip and mouth —

Which they have against rent livers and roast hearts

Think not that, in Thy circle, (only) Lovers are intoxicated (with Love for Thee)

Of the state of Zāhids distraught (with Love) —no news hast Thou

By the circle of Thy (ruddy) lip (in thy face, resplendent as the Sun) I knew that
the jewel (lustre) of the ruby

Was produced by the Sun world illuminating

- 2 The Lotus tree is a prickly shrub (*Zizyphus Lotus*) known to the Arabs as Tuba and belongs
to the order *Rhamnaceae*

See Kuran x 9 xiii 28 lvi 25 and the Apocalypse xxii 1 2

For disobedience to God Adam was turned out of Paradise Paradise is therefore a place
of return

See Ode 4 couplet 3

- 6 In many copies this couplet does not occur See Ode 17 couplet 7

- 8 When I beheld thy ruby lip in thy face (which is as the Sun) I became certain that the ruby is
produced from the Sun

If jawhar i fard (a jewel single unequalled indivisible) be written for jawhar i lal we have —

When I beheld thy small mouth (jawhar i fard) in the circle of thy lip I became certain *
In the time of Musa it was known that the ruby was produced by the Sun

Open the Veil How long wilt thou practise this modesty ?
 With this veil, what hast thou bound save modesty ?

- 10 The rose beheld thy face, and fell into the fire (of Love) ,
 Perceived thy fragrance , and, through shame, became (soft and fragrant like)
 rose-water.

In Love for thy face, **Hāfiz** is immersed in the sea of calamity.
 Behold he dieth ! Come once ! Help !

Impossible that **Hāfiz** should pass his life in folly
 Strive, and understand the gain of dear Life.



The Letter Tā

20, (50)

- 1 By the Khawaja's Soul and by ancient Right, and by true Covenant —
(I swear) that at the breath of dawn prayer for thy welfare is my (sole) companion

My tears that surpass Nuh's deluge
Have not washed the picture of Thy Love from the heart's tablet

Strike the bargain purchase this shattered heart
That despite its shattered state is worth a hundred thousand unshattered hearts

For distraughtness reproach me not For Love the Murshid
On the first day, consigned me to the Wine Tavern

- 5 Strive for truth that from (out of) thy soul, may arise the Sun —
As from falsehood (even) the first dawn became black of face (false)

O Heart! greedily desire not the endless kindness of the Friend
When thou boastest of Love quickly and instantly play (stake) thy head

(O Beloved!) By Thy hand, I became distraught for the mountain and the plain
(Yet) in pity Thou loosest not my waist chain (to give me freedom)

4 The first day See pp 5 6

5 They call the false dawn —

subh i nakhusht

kazib

During the false dawn the spreading of light resembleth (in whiteness and blackness and in the upward extending of rays) a wolf's tail (dum i gurg)

the true dawn (subh-i sadik) appeareth broad and low on the Earth's horizon

See the Journal of the Asiatic Society Great Britain and Ireland New Series Volume X part 3 July 1878 p 344 and the translation (out of the Persian) by Wilberforce Clarke of the Sikandar Nama i Nizam p 160

Choose truth that from out of thy Soul the Sun may spring like the true dawn from out of whose spirit by means of truth the Sun springeth

At the Murshid's direction the holy Traveller goeth into the mountain and the plain and there beholdeth the perfection of God

Against (the great) Āsaf (the soul), the tongue of the (weak) ant (Lust) became
long in reproach, and, it is lawful

For, the Khwāja (the Soul in the human body) lost the seal (of divine know-
ledge) of Jam (God), and, sought not (for it).

10 Hāfiz ' grieve not ' and seek not constancy from heart-ravishers
The crime of the garden,—what is it, when this grass is withered

Jam, when associated with —

(a) Khātīm (seal ring), signifies Sulaimān

(b) Jām (cup), „ Jamshīd

Mor (ant) may signify —

bestial lust that is in man

Āsaf and Khwāja may each signify —

celestial lust that is in man

The surface meaning is —

The ant reproached Āsaf (Sulaimān's Vazīr), because he, without cause, lost Sulaimān's seal-
ring, and in its search engaged not himself

21, (102)

- 1 (O true Beloved!) The chamber of vision of my eye is the dwelling of—
 Show courtesy and alight,—for this house is the House of—
 By the grace of mole and of down (Thy creations) Thou scratchedest the heart
 of Ārif (Lovers of God)
 Wondrous are the subtleties beneath the snare of the grain (the down of the
 mole) of—
 O Bulbul (the perfect Murshid)! glad of heart be in union with the rose (the
 true Beloved)
 For, in the sward (the World), the amorous warbling (the melody of utterance
 of divine Truths) all is—
 To Thy (ruby) Lip (the stream of divine grace), give the remedy for our feeble
 (resourceless) heart
 For exhilarating is the ruby medicine (the talk of the perfect Murshid), in the
 Treasury (of Liberality) of—

Thine
Thine

Thine

thine

Thine

- 2 Zulf va khal va khatt may signify —
 the attractions of Love and the manifestations of glories
 With Thy creations Thou ravishest the heart of Lovers and in the illusory upliftest the veil
 from off Thyself
 Thou snatchest the heart of Seekers to Thyself to the Longing ones Thou showest Thy inde-
 pendence
 Beneath the snare of Thy grain are wondrous subtleties for fascinating Lovers is Thy fortune.
 In Thy store is such art that it maketh foot bound the holy Traveller and becometh the Prohi-
 bitor of the Path
- 3 Otherwise —
 In the holy Traveller's existence all the amorous warbling is Thine For every subtlety that
 Thou explainest affecteth his heart and bringeth tranquillity to his limbs
- 4 In the Mirat ul Ma'an the Writer saith —
 The Lip is the sweet stream from God's grace
 From whose water is the up-springing of the soul's garden
 From the Beloved Lord is the stream of grace
 From its water the vegetation of existence.
- Mufarrrih yakut signifies —
 An exhilarating medicine used for heart palpitation and for insanity The eating of it bringeth
 to the heart strength and joy and enkindleth the colour of the face
 Into its composition they put —
 (a) the turquoise the emerald the chrysolite the cornelian the lapis lazuli and the unpierced
 pearl

5 In body, I am unworthy of Thy service , But my soul,—its essence is the dust
of the threshold of—— Thine

Not that one am I—to give my heart's coin to every impudent one —
(Closed) is the treasure door with the seal of Thine, and the mark of——
Thine.

O horseman, excellent of work (Murshid) ! what a magician indeed thou art,
That an impetuous steed (Shaitān , or imperious Lust), like the (ever-revolving)
sky,—is obedient to the whip (of command) of—— thine.

My place,—what ? When (even) the sky, the juggler, staggereth
At the sorceries that are in the store-house of pastime of—— Thine

Now, the melody of Thy assembly bringeth the sky to dancing ,
For, the verse of Hāfiz, sweet of speech, is the melody of—— Thine

(b) The different kinds of ruby such as—
the yākūt (red as pomegranate, yellow, and blue)
the la'l (a ruby of the most brilliant lustre)

Here, it meaneth —

The talk of the perfect Murshid possessing all these heart-strengthening qualities
The true Murshid (being present) is hakikat , and the memory of him is majāz
I am informed by a Persian that this compound of jewels is extraordinarily effective. To it, I
invite the attention of our Physicians

22, (30)

- 1 The heart is the chamber (comprehender) of Love of — His
 The eye is the mirror holder (displayer) of the form of — His
- I, who incline not to the two worlds (this and the next) —
 My neck is beneath the burden of favour of — His
- (O Zāhid!) Thou and the Tubā tree and we and the form of the (true) Beloved
 Every one's thought (of arrangement of affairs) is to the extent of resolution of — his
- I who am in that holy place, where the Breeze
 Is the screen holder (door keeper) of the sacred enclosure of the dignity of — His
- 5 If I be soiled of skirt, — what loss?
 For the whole world is the evidence of the innocence of — his
- Long departed (in death) Majnūn (the distraught Lover) and it is our turn
 Every one, — a space of five days is the term of — his
- The kingdom of being a Lover (of God) and the corner of joy
 All I have is from the favour of the Fortune of — His
- If I and my heart become ransom (for the Beloved) — what fear?
 The object in view is the safety of — His
- Without His image be not the vision of thy eye
 For the reason that this corner (of the eye) is the special chamber of — His

- 2 The first line may be —

(a) I who notwithstanding solitude have caused myself to reach such a place that from
 perfection of independence I incline not to the two worlds — my neck is* * *

(b) I who incline not to the two worlds — on this account it is that — my neck is * *

- 3 That is —

Thou seekest the Tubā tree I seek the true Beloved (God)
 The word his refers to — every one

- 5 The word his may refer to —

The illusory Beloved the Murshid
 The couplet may be addressed to slanderers
 Those who call me stained of skirt and who attribute to me profligacy and ill repute —
 wonderful!

For all the world (this and the next) is evidence of my innocence
 Here we turn from the third to the first person and this is proper

- 7 In couplets 3 5 6 the word his refers to the Murshid or to the illusory Beloved in the other couplets to the true Beloved (God)

- 10 Every new rose (Seeker) that became adorned of the sword
Is the mark of the colour and the perfume of——

His

Regard not his (Hāfiz's) external poverty For Hāfiz's
Heart is the treasury of the Love of——

His

23, (29)

1 (Together are) —the head of our desire and the threshold of the Mighty Friend (God)

For whatever (of good, or of bad) passeth over our head is His Will

My Friend's equal, I have not seen although of the (gleaming) moon and of the shining sun,

I placed the mirrors opposite to the Friend's face

Of our straitened heart what news giveth the Breeze

That, like the folding of the leaves of the rose bud *it* (the heart) is tightly folded

Not alone, am I a wine-drinker (a lover) of this cloister profligate consuming (the wine tavern the stage of love)

O many a (great) head in this workshop is (only) the dust of the pitcher!

5 Verily, Thou combedest Thy tress ambergris scattering,

Since that the breeze became like civet and the dust, beperfumed with ambergris

The sprinkling of Thy face (be),—every rose leaf that is in the sward

The ransom of Thy lofty form (be) —every cypress that is on the river bank

In the description of His Love, (even) the tongue of speech is dumb

What room for the (feeble) reed, split of tongue, folly uttering?

The happy omen (of) Thy face came into my heart I shall gain my desire

For after the happy omen, is the happy state

Not, at this time, is Hāfiz's heart in the fire of search (of Love)

For, in Eternity without beginning it was the possessor of the mark (of love) like the self growing wild tulip of Shirāz

2 In the mirror the exact reflection of that beheld is seen but the Poet denieth this —in exaggeration of the peerlessness of the Beloved

4 rind (profligate) signifies —
a Lover of God

9 The wild tulip of Shirāz hath white petals pink streaked puce-marked at the lower end

24, (31).

- 1 This blackish (beautiful) one (Muhammad),—all the sweetness (goodness, laudable qualities, external beauty, internal excellence) of the world is——
with him
- The fair eye, the laughing lip, the joyous heart are——
with him
- Although those sweet of mouth (other Prophets) are Sovereigns, yet——
He (Muhammad) is the Sulaimān of the age, for the seal (of prophecy) is——
with him
- The musky (dark) mole that is on that wheat-hued (fair) face,—
The mystery of that grain (of wheat), that became the highway robber of Ādam,
is——
with him (the mole)
- My Heart-Ravisher hath set out on a journey. O Friends ! for God's sake,
What shall I do with my wounded heart, for the plaster (of remedy) is——
with him
5. He (Muhammad) is fair of face, perfect in skill, pure of skirt,
Verily the spirit of the Pure Ones is——
with him
- With whom (of men void of divine knowledge), can one discuss this matter, that
that stoney-hearted One (the true Beloved),
Slew us, and (yet) the (life-giving) breath of 'Isa (son) of Mariam is——
with him.
- Hāfīz is of the Believers. Hold him dear.
For the forgiveness of many a noble soul is——
with him.

1 Couplets 1 and 2 form a kita'band.

sīya chardā (blackish) signifies —

fresh of hue, or beautiful (malīḥ)

“I am beautiful (malīḥ), and my brother is beautiful (sabīḥ)”

malīḥ is from malāḥat, beauty having blackishness

sabīḥ „ sabāhat „ fairness.

Muhammad is called —

(a) khātimu-l-ambiyā (the last of the prophets).

(b) hazrat-i-rasālah panāh (the dignity of the Prophetic Asylum)

This Ode is in praise of Muhammad.

3 Muslims say that, for eating a grain of wheat (not an apple),—Ādam was turned out of Paradise

25, (31)

- 1 I hope for a great favour from the Friend (God)
I have done a great sin, of His pardon hope is mine

I know that He will pass by (forgive) my sin for
Although, He is Parī like (vengeful and omnipotent) He is of angel nature (merciful and compassionate)

To such a degree I wept that every one who passed (by me)
When he beheld running the pearl of our tears, spake saying —“What is this stream?”

At the head of Thy street we played our head (life) like a ball
None knew saying — ‘What is this ball? What is this street?’

- 5 Speechless, Thy tress (the attraction of divine grace) draweth my heart
Against thy heart alluring tress,—the way of speech is to whom?

A (long) lifetime it is since we perceived the perfume of Thy tress
The perfume of that (great) perfume is yet in the perfume place of my heart

That (small) mouth, no trace of which I see,—is naught
That waist is only a hair (in slenderness) and I know not what that hair is

(O true Beloved!) At the picture of Thy (peerless) form, I wonder saying —
How goeth it not

From my eye, whose work, momentarily, is washing and washing (with the stream of tears)

Hāfiz¹ bad is thy distraught state but,
Good to the memory of the Friend's tress, is thy distraught state

- 2 Parī signifies —

(a) An exalted kind of jinn renowned for beauty whereby a world is inflamed But to whomsoever she appeareth she produceth his destruction

(b) The wrath and omnipotence of God

The nature of the Parī signified by the word jabbar means —
tyrannous when applied generally
omnipotent to God

- 5 In the *Sikandar Nama* (see Wilberforce Clarke's translation) Nizāmi saith —

In this path (the world) even the Angel erreth

When one demon (lust, avarice) cometh ten (laudable qualities) take fright (and go)

26, (33).

1. What people of Retirement (the Khilvātīs) call "the Night of Power" is to-night

O Lord! From what constellation, is this effect of Fortune?

In order that the hand of those unfit (outward Worshipers) may rarely reach Thy tress (the Path of God),—

Every Lover's heart, in the circle (of the world), is (engaged) in the repetition of—O Lord! O Lord!

(O Beloved!) I am one slain by Thy chin-dimple. For, from every side, Are a hundred thousand necks of souls beneath Thy chin-dimple

My horseman, the mirror-holder of whose face is the moon,—
The dust of the hoof of his steed is the crown of the lofty Sun.

- 5 Behold the reflection of sweat on His (the Beloved's) cheek! For the Sun, ardent of face

As long as it is (day), daily in desire of this sweat, is ardent

I will not abandon the ruby lip of the Beloved, nor the wine-cup
Zāhids! Hold me excused for, this is my religious order

In that cavalcade when they fasten the saddle on the back of the wind, with (the great) Sulaimān, how may proceed I, whose steed is the (feeble) ant?

The water of Life trickleth from the point (pen) of my eloquence.
In God's name! What a lofty drinker is the black crow of my pen!

Who (from) beneath his eye (winking) dischargeth an arrow at my heart,
The life-sustenance of (me) Hāfiz is in the (covert) smile beneath His lip

- 1 Shab ī-kadr (or laylatu-l-kadr, (the night of power, Kurān xlv 1—6, lvi 6 Muir's introduction xcvi) signifies the night on which —

(a) The Kurān descended from Heaven

(b) Whoever prayeth becometh exalted and dear to God

(c) Deeds gain value in God's eye

(d) The earth became narrow (strait) from the multitude of angels that descended on it.

(e) Works became filled with wisdom

See the Kurān xcvi For Khilvat, see Ode 67.

2. Gisu (tress) may signify —
Manifestation

Nā sazāyān (the unfit) may signify —

Lust, Shatān—the barrier of the Path to God

8. Note that ash (his) in haiwān ash is used for am (my).

- 9 Note that Hāfiz is used for me, Hāfiz

27, (29)

- 1 From me intoxicated, is the desire of devotion and of covenant, and of rectitude
For in Eternity without beginning, I became renowned for wine drinking

The very moment when, with the fountain of Love (the state of a Lover)
I performed ablution (in the heart's pure blood and from its tablet effaced
all exterior to God) —

I expressed completely on all that is four Laudations, — Allah Akbar !

Give wine that I may give thee news of the mystery of Fate
By whose face I became a Lover and by whose perfume, intoxicated

Here (in God's sight), less than the ants (slender) waist is the waist of the (great)
mountain (of Sin)

O wine worshipper ! Be not hopeless of the door of God's mercy

- 5 Save that intoxicated eye — the (evil) eye reach him not ! —
None sate happy beneath this turquoise vault (of Heaven)

Be my soul the ransom of Thy mouth ! For in the garden of vision
The Parterre arrayer (the Creator) of the World established no rose bud more
sweet than this rose bud (of a mouth)

Through the fortune of Love for thee, Hāfiz became a Sulaiman (in grandeur)
That is — Of Union with thee, he hath naught in hand save wind

- 1 Devotion and covenant are proper — contrary to this is wine-drinking
2 Takbir (laudation) signifies —
Allah Akbar — God is greatest !
7 The second line means —
Hāfiz obtained not union and gained wind only

28, (35).

1. The Zāhid, outward worshipper¹ Of our state, (his) knowledge—— is none
In respect of us, whatever he saith,—(in it) room for abhorrence—— is none.

In (the stage of) Tarikat (the Path), whatever befalleth the holy Traveller is his
welfare

O heart¹ In the straight highway (which is the nature of Tarikat), road lost——
is none

2 tarikat (Path) signifies —

a stage of the four stages, that are the Holy Traveller's goal in the Path to God

The stages are —

shari'yat the Law (of Islām)

tarikāt the Path

hakikat the Truth

ma'rifat divine knowledge

The preserving of all four stages is necessary for every holy Traveller who has set out upon the
Path

They have said —

“ If thou preserve not the stages, thou art an infidel ”

sirāt-i-mustakīm (the straight highway) signifies —

the strong Faith, and Muhammadan Religion

O heart¹ In the Path, although its way is over dangerous places, whatever of good, or of bad,
cometh before the holy Traveller,—his good is, for, on the straight highway, no heart is way-
lost

To the Traveller, dangers happen in two ways —

(a) dangers of the heart, the cause of which is lunmatu-l-malak, an angelic being born with
one

(b) dangers of lust, the cause of which is lunmatu-l-shaitān, a satanic being born with one

The word lunmat signifies —ham-zād (fellow born)

For the holy Traveller, it is necessary to possess discernment in respect of the dangers of the
heart and of lust that, from the calamity of Angel and of Shaitān, occur, and draw his heart
to egotism

When the holy Traveller, having established the stage of Shari'at (Law), becometh astounded in the
stage of Tarikat (the Path), his straight highway is verily his heart

O Brother¹ Be sensible, scratch not thy heart on account of Shaitān's temptation

For the slave's heart is a field full of excellent grass, zikr (mention of God) and fikr (thought of
God), its sowing, impure thoughts, its weed

So long as, from weed, thou keepest not free the sowing, what mayst thou take up at the time of
reaping?

Then ever pluck up the weed-root, leaf, and branch, be engaged at fixed times in zikr and in fikr
that, at reaping-time, thou mayst gather profit

That we may see how the game turneth a pawn, I will move
The power of Shah (check mate) to the chess board of profligates—— is none

What is this lofty roof (the sky), smooth, with many pictures (clouds, celestial bodies)?

In the world acquainted with this mystery, Sage there—— is none

5 O Lord! Who is this independent One? What is this powerful creed?
For this is all internal (painful) wound but power of (heaving a) sigh——
is none

Thou mayst say — The Lord of the Secretariat (the Beloved) knoweth not the account'

For in this imperial signature (love-play) trace of Hasbatanu li llah ——
is none

3 Rukh signifies —

(a) The castle at Chess

(b) The face

(c) The great mountain bird the Roc that carries off the Elephant and the Rhinoceros
See Lane's Arabian Nights

In Dissertations relating to the history and antiquities of Asia 1793 p 258 Sir W Jones says —

Chess invented by the Hindus seem to have been immemorially known in Hindustan by the name of chaturanga or the four members (the elephant the horse the chariot the foot soldier) of an army

This word became in Persian shatrang in Arabic, shatranj (the king's distress)

Thus the Sanscrit name has by successive changes given birth to—
axedrez sacchi echecs chess check exchequer

It was probably carried into Persia from Kanya kubja by Borzuiya the favorite physician of Naushirvan (560 A D)

The derivation of the terms is —

The Castle —Rath (Hindi) a chariot rukh (Persian) a hero roc (old French) a fortress
English French Spaniards and Italians retain the form of the castle (without the elephant) the Danes Germans and Indians —the elephant (without the castle) and the Russians —the boat

The Queen —Fars farzin (Persian) a minister fierce fierges feers (old French)

The Knight —Asp (Persian) the steed

The Bishop —Fil pil (Persian) an elephant alfin awfyn alfin (old English) aufin fol (old French) alfin (Spanish)

Checkmate —Shah mat (Persian) or simply Shah When playing with their Sovereign they say —Shaham O my King!

5 When trouble cometh upon the oppressed one he heaveth a sigh
Here power to heave a sigh is not allowed him

6 divan (Secretariat) signifies —
the stage of Love (ishk) the stage of people of Love

Whoever wisheth (love), say —“Come ” Whoever wisheth (love), say —
 “Speak .”

In this Court (of the true Beloved), is neither arrogance nor haughtiness , cham-
 berlain, or doorkeeper,—— is none

Whatever unfitness there is,——is by reason of our unfit, formless form
 If not, on a person's stature, thy dress of honour, short—— is none

To go to the Tavern-door (the stage of divine knowledge, and of Love) is the
 work of those of one colour

For the Self-sellers, path (of admission), into the street of the Wine-Sellers
 ('Ārifis and Lovers),—— is none

10 I am the slave of the Pīr of the tavern (the perfect Murshid), whose favour
 is constant

If not, the favour of the Shaikh and of the Zāhid, is sometimes , and, sometimes
 —— is none

If, through lofty spirit, Hāfiz sit not on the chief seat,——(what matter?)

The Lover, dregs of wine (of Love) drinking, in the bond of property and of
 rank—— is none.

in tughrā (this writing) signifies —
 Love-playing, Life-surrendering

• Hasbatan-lī-llāh (for the sake of God) signifies —

the kindness and the compassion for the flock, which is the custom of the Shepherd

Thou mayest say our Beloved knoweth not the custom, in that, in the stage of Love, he payeth no
 attention to Lovers and Longing ones

It is the custom of people of the Dīvān, who cherish the heart of the peasantry, to deduct some-
 thing from the account saying —“Hasbatanu-lī-llāh !”

This couplet is in accord with couplet 5

Apparent rudeness in attributing want of knowledge (such as that of accounts) often occurreth,
 on the part of noble ones, at the time of conciliation

See Ode 9, couplet 7

By the rule of two negations making an affirmation we have —

Our Lord of the Dīvān (Fate and Destiny) knoweth the custom , and, according to justice,
 moveth the Pen

For, in this Imperial signature (the world) is the mark of—Hasbatanu-lī-llāh !

But, this interpretation is not void of difficulty , as, in no Arabic books, is to be seen an ex-
 ample of two negations like to this

In Ode 103, couplet 1, negation occurreth when it recurrence, affirmation occurreth But, in
 this couplet, one verb (go,) is conditional , and the other (nist) is the requital

8 The Court may be the Court of Kivāmu-d-Dīn, the Poet's greatest Patron See Ode 3, couplet 9
 He presented Hāfiz with a dress of honour, which, on being put on, proved to be too short

9 Pure wine is for the simple minded,—not for hypocrites, nor for the Doctors of Religion

29 (36)

- 1 That envoy (Jibrā'il), who arrived from the country of the Friend (the Court of the Eternal)
And brought the amulet of life (against Shatān's deceit) from the dark writing (the glorious Kurān) of— the Friend
- Pleasantly giveth trace of the Friend's grandeur and grace
Pleasantly, maketh mention of the glory and the greatness of— the Friend
- For his glad tidings, I gave him my heart and, I bear shame
Of this coin of little value wherewith I bescattered— the Friend
- Thanks to God that, by the aid of concordant Fortune
All my work is to the desire of— the Friend
- 5 Of the Sphere's procession (through space) and of the Moon's revolution —
thine what power?
In progression they were by the power of— the Friend
- If calamity's Wind dash together (and destroy) the two worlds (this and the next),
(Together are)—we and the light of the eye and the path of expectation (of arrival of)— the Friend
- O morning breeze! Bring me the bejewelled kuhl
From that happy dust that was the thoroughfare of— the Friend
- (Together are)—we, and the Friend's threshold and our head of supplication
Let us see for whom is sweet sleep in the bosom of— the Friend
- If in design of (the life of) Hāfiz the enemy speak—what fear?
Thanks to God that I am not ashamed of— the Friend

1 Otherwise (especially if *va* and in the second line be omitted) —

1

And pleasantly maketh * * * * *

6 The second line —

We keep the eye in expectation of (the arrival of) the Friend

8 The first line —

choose the Friend's threshold and the head of supplication

30, (38).

1 Welcome ! O Messenger of the Longing Ones, give the message of——
the Friend
 That, with the essence of pleasure, I may make my soul a sacrifice for——
the Friend

Wailing and lamenting perpetually is like the Būlbūl in the cage
 Of parrot-nature, am I through love of sugar (the lip) and of the almond (the eye)
 of—— the Friend

His tress is the snare , the grain of that snare, his mole , and I,
 In hope of that grain, have fallen into the snare of—— the Friend

Till the morning of the day of assembling (the judgment-day), through intoxication, raiseth not his hand.

Whoever, in Eternity without beginning, drinketh like me a draught (of Love)
 from the cup of—— the Friend

5 (Even) a little by way of explanation of my own desire, I uttered not on that account——

It is head-pain to show more than this importunity to—— the Friend

My inclination, towards Union , and His towards separation
 (Helpless), I abandoned my own desire that there might issue the desire of——
the Friend

Into my eye, I put as collyrium,——if it be gained,——
 The dust of the precious path that becometh honoured by the footstep of——
the Friend

Hāfiz ! In grief for Him, continue to consume , remediless, be content
 On that account, that no remedy.hath the restless pain of—— the Friend.

31, (74)

- 1 O Breeze! If thy path should chance by the Land of—— the Friend
 Bring a fragrant waft of air from the beperfumed tress of—— the Friend

By this soul (I swear) that, in thanks, I will surrender my Life (for thee)
 If thou bring to me a message from—— the Friend

And, if, even so in that Presence (difficult of approach) no access be thine
 Bring a little dust (as collyrium) for my eye from the door of—— the Friend

I The beggar, where? The longing desire for union with Him, where?—alas!
 Perchance, in sleep, I may behold the form of the aspect of—— the Friend

- 5 My pine cone like heart is trembling like the willow,
 In envy of the form and the pine like stature of—— the Friend

Although the Friend purchase us not for even a small thing,
 For a whole world, we sell not a single hair from the head of—— the Friend

5. The Shaikh (Murshid) must with his heart recite—

There is no god but God and Muḥammad is His prophet

Whilst the Murid (disciple) keeps his attention fixed by placing his heart opposite that of the Shaikh he must close his eyes keep his mouth firmly shut tongue pressed against the roof of the mouth and teeth tight against each other and hold his breath

Then with great force he must accompany the Shaikh in the zikr—with the heart not with the tongue

In one respiration he must say zikr three times and then allow his heart to be impressed with the zikr

He must keep his heart constantly occupied with the idea of God Most High and filled with *awe love and respect for Him*

If he can do this in public the zikr is perfect

The heart is a subtle part of the human frame and is apt to wander after worldly concerns hence the better plan is to compress the breath and to keep the mouth closed with the tongue forced against the lips

The heart is shaped like a pine-cone against it whilst the zikr is being mentally recited, the meditations should be forced

the lā (no) is pronounced upward

the ilāha (God) is pronounced to the right

the lā ilāha illā llāh (no god but God) is pronounced upon the pine cone and through it to all the members of the body that they may feel its warmth

Thu the excellence of the Most High is seen
 and thus ultimately is obtained a true

The cone-shaped heart resteth in the left breast containeth the whole truth of man compriseth the whole of man's existence the essence of God's book and of His mysteries Who findeth a way to the heart obtaineth his desire To find a way is by heartfelt service and the heart accepteth the services of the heart

If his (Hāfiz's) heart be free from the bond of grief,——what then?
 When poor Hāfiz is the slave and servant of—— the Friend

Only, through the fatigues of water and ashes, doth the Murid (disciple) reach the conversation of the heart and the soul. Then, he will be so drawn to God that he may without difficulty turn his face from all exterior to Him. Then, will he know the true meaning of —

Tark, abandonment (of the world)

Hakikat, (the stage of) Truth

Harid, living in solitude

Zikr, repetition (of God's name) See Ode 172, c 4

•

32, (23)

- 1 Come! For most unstable is the foundation of the Palace of Hope (the body
relying for permanency on external worship)
Bring the cup (of God's love) for the foundation of Life (of the soul) is (swiftly
departing) on the (swift) wind

Beneath the azure vault, I am that slave of resolution, who
Is free from whatever taketh colour of attachment

What shall I tell thee? Last night, in the wine tavern (the stage of Truth)
completely intoxicated
Me Jibrā'il of the invisible world gave tidings how glad

Saying — O Falcon of lofty vision, sitting on the Sidra tree (of lofty degree)
Not thy nest, is this corner (of the world) full of woe

- 5 "From highest Heaven's pinnae, they utter a cry for thee
'In this snare place (the World) I know not what (Fortune) hath befallen thee
'(that with it thou art fascinated)

Counsel I proffer thee take it to mind bring it into action
For from the Pir of Tarikat (the Path) I recollect this matter

From the world of unstable nature seek not uprightness of covenant
For this old woman is the bride of a thousand Lovers

Suffer not grief for the World take not my counsel from thy mind
For from a wayfarer, I recollect this sweet saying —

'Give contentment to that (God) given unloose the frown from thy forehead
For, the door of choice is not open to me and thee

- 10 In the smile of the rose is no trace of the covenant of fidelity
O Bulbul—lover bewail, for it is the place of wail

O languid verse! wherefore bearest thou envy towards Hāfiz?
God given, are the acceptance of the heart and the grace of speech

2 Naught hath attachment to him nor he attachment to aught

7 The world is concordant sometimes with this one sometimes with that
If it had possessed fidelity —with one it would have been concordant

33, (79).

- 1 Since thy tress-tip, into the power of the breeze,—— fell,
My distraught heart, into two pieces on account of grief,—— fell.

In the midst of the dark morning (morning-twilight), is thy eye of sorcery
This is the degree, whereto this prescription, ineffective—— fell (became)

That mole in the curve of thy tress knowest thou what it is?
(It is) a dot of ink, that, in the curve of ز (jīm)—— fell.

In the rose-bed of the garden of thy cheek, thy musky tress,—
What is it? A peacock, that, in the garden of delights (Paradise),—— fell.

5. O Friend of my soul ! In desire of thy perfume, my heart,
Behind (following) the wind, as road-dust,—— fell

Like the dust, this dusty body cannot rise
From the head of thy street since it severely (fatally)—— fell

O thou of Isā (life-giving) breath ! the shade of thy cypress (-stature) on my body,
Is the reflection of a soul, that, on the rotten bone,—— fell.

(O Beloved !) In memory of Thy lip, that one, whose place is none save the ka'ba,
I saw that, (the fate of being) a dweller, at the Tavern-door, him—— befell

O dear soul ! With grief for thee, to Hāfiz heart-lost
Is a great friendship that, in the ancient covenant,—— fell.

- 1 The first line may be —
In the eye of dark sorcery is thy eye of sorcery
- 5 The second line —
By means of the breeze, my heart hopeth to reach thee
- 6 lab-i-shirīn (the sweet lip) may signify —
Speech from God Himself without a mediator, a divine revelation
- A Poet saith —
"The two kisses which thou allowest me from thy two lips,—
"If thou pay not,——thou art my debtor"
- 7 Jesus (Isā) is called —
Ruh-i-'īzam-i-ranun, the Life-restorer of rotten bones

34 (56)

- 1 (When) the rose is in the bosom wine in the hand, and the Beloved to my desire,—
On such a day, the world's Sultan is my slave

Say —Into this assembly, bring ye no candle for to night
In our assembly, the moon of the Friend's face is full

In our order (of profligates), the wine cup is lawful but,
O Cypress, rose of body! without thy face (presence) unlawful

In our assembly (of Lovers) mix not *itr* (perfume) for our soul
Every moment receiveth perfume from the fragrance of the tip of Thy tress

- 5 My ear is all (intent) on the voice of the reed, and the melody of the harp (the instruction of the *Mārshid*)
My eye is all (intent) on Thy ruby lip and on the circulation of the cup (the manifestations of glories of God in the night season)

Say ye naught of the sweetness of candy and sugar (the delights of the world)
For my desire is for Thy sweet lip (the sweet stream of Divine grace the source of endless delight)

From the time when the treasure of grief for Thee was dweller in my ruined heart —

The corner of the tavern is ever my abode

4 Vulgarly otto

In Vol 1 (p 161) supplemental volumes Works of Sir W Jones 1801 it is said —

Forty pounds of fresh roses (stems cut close) are put into a still with sixty pounds of water
When the fumes begin to rise the cap of the still is put on and the pipe fixed to the receiver
As the impregnated fluid begins to go over into the receiver the fire is reduced

The distillation continues till thirty pounds of water pass over in four or five hours

This rose water is poured on forty pounds of fresh roses and the distillation continued till fifteen or twenty pounds of rose-water highly scented pass over

It is then poured into pans and left for a night exposed to the fresh air In the morning the *itr* congealed on the top of the water is collected and the remaining rose water used for fresh distillation

The quantity of *itr* that can be obtained depends on the quality of the roses and on the skill of the distiller Tachenius obtained half an ounce of *itr* from a hundred pounds of roses Hamberg one ounce Hoffman two ounces

Of shame, why speakest thou? For from shame is my name (renown)
Of name (renown), why askest thou? For from name (renown) is my shame

Wine-drinker, distraught of head, profligate, and glance-player—I am
In this city, who is that one who is not like this?

- 10 To the Muhtasib, utter not my crime, for he also
Is ever like me in desire of the drinkers of wine.

Hāfiz! sit not a moment without wine, and the Beloved
'Tis the season of the rose, and of the jessamine, and of the 'Īd of Sīyām!

In Kashmīr, they distil with the roses a sweet-scented grass that gives to the 'itr a clear green colour. If sandal wood be used, its odour will be perceived and its essential oil will not congeal in that cold at which pure rose 'itr does.

In India, it takes a thousand trees to supply two ounces of 'itr (value 20 £)

Thus, purely it is sold to Europeans, less purely to Natives.

At Ghāzīpūr (Bengal), are hundreds of acres laid out as rose gardens for the manufacture of rose-water and of 'itr.

A thousand flowers furnish one quart of rose-water (value 2 to 3 shillings)

The harvest is in March and April. Adulteration with oil of sandal wood is much resorted to.

The rose is an astringent.

Spring water with rose-water and sugar of roses is a cooling draught, rose-vinegar is a toilette requisite, conserve of roses is a confection.

Various perfumes are sold which owe their odour to 'itr.

Thus huile antique rouge à la rose is olive oil coloured with alkanet, scented with 'itr, and milk of roses and lavender-water contain 'itr.

In Turkey, at Adrianople, Brusa, Ushak, and in the low countries of the Balkan generally,—extensive rose farms exist.

In the last named district, seventy thousand ounces of 'itr are produced, each season, from two thousand flowers to the drachm.

The roses of England are bright, of France and Damascus yet brighter, and of Kashmīr, the brightest that earth ever gave.

- 8 What to the wise is shame, is to the Lover, renown, what to the wise is renown, is to the Lover, shame

- 11 'īd sīyām signifies —

'īdu-l-ḥijr, the festival of the fast, the day of rejoicing immediately following the fast of Ramazān. See Ode 93

The Turks call —

(a) this festival, the little Bairām

(b) the festival on the 10th of Zu-l-Hijja the great Bairām

35, (44)

1 Of the cypress and the pine (the apparent Murshid) what need hath my garden
(of apparent existence that, in the fresh spring of intoxication and of youth
is all beflowered) ?

Our (lofty) boxtree (the true, perfect love experienced, Murshid) nurtured in
the shade — is less than who ?

O beloved youth (the admonisher, love forbidding) ¹ What religion hast thou
adopted,
Wherein our blood is more lawful to thee than mother's milk ?

Since from afar thou seest the picture (effects) of grief (sown in the world by
the gardener, Fate),—drink wine (of love)
The diagnosis we have made certain is the cure

Forth from the threshold of the Pir of wine sellers why draw I my head ?
In this his head, is fortune in this his door tranquillity

5 In our Path, they purchase him of broken heart and him only
The boaster's market is yonder

Last night (the day of covenant) He (the true Beloved God) gave promise (of
union) and in His head, had the wine (of intoxication of Lovers)
To day (this upspringing place of elemental water, the world the place of woe
of self seeing and of egotism) let us see what He saith in His head is what

1 The Murshid is called —

Murshid —zahirī	the apparent Murshid	
—majazī	illusory	
—kamīl	perfect	
—hakikī	true	
—ghaibī	hidden	(God)
—la raibī	doubtless	

2 By forbidding love the admonisher spilled the blood of the heart of Hāfiz
Hāfiz calleth him nazan n (beloved) because in former times he was his friend

3 Cast thyself into intoxication and senselessness so that from its delight thou mayst not ex-
perience the effects of grief

6 The day of covenant (Alast) see p 4

Love's pain is but one tale—no more. Wonderful (is) this
That from every one (lover) whom I hear, the tale is not repeated (but uttered
differently).

Come back¹ for, in separation from Thee, my expectant eye
Is, like the ear of the fast-keeper, intent on Allāhu Akbar (God is greatest)¹

7 From every lover, I hear the tale differently.

Those dwelling in the corner (of retirement) find their Desired One (God) in the corner, those
dwelling in the desert, in the desert, those of the cloister, in the cloister, those of the church,
in the church

Every one giveth preference to himself, uttereth his own tale, denieth the tale of o'hers, and
regardeth himself fixed on truth

8 The daily fast of Ramazan endeth at sun-set when the Mu,azzim exclaimeth —
الله أكبر God is greatest¹

Muslims are required to pray five times a day —

- i between day-break and sun rise
- ii „ noon „ ḥsr
- iii „ ḥsr „ sun set.
- iv „ sun-set „ ḥshī
- v at (or after) ḥshī

ḥsr is midtime between noon and nightfall.

ḥshī is the time when darkness beginneth

The beginning of each of these periods is announced by a chaunt (azān) uttered by a crier
(Mu,azzim) from the minaret (madīna) of each Masjid

At each of these periods, the Muslim uttereth prayers ordained —

- (a) by God,
- (b) by Muhammad.

Each kind of prayer consisteth of two, three, or four rak'ats, a term signifying —

The repetition of words from the Kurān (chapters i, cviii, cxii, some of the shorter chapters,
and selections from some of the longer chapters), ejaculations—Allahu Akbar! and postures
(some words being uttered standing and some in other positions)

In each rak'at, are one inclination of the head and two prostrations

These prayers may sometimes be abridged or omitted

Prayers are called —

farz, if from the Kurān, sunnat, if from Muhammad's teaching, nafal, if voluntary

For further information, see Lane's *Modern Egyptians*, iii, Lane's *Arabian Society*, pp 11, 12,
38, Hughes' *Notes on Muhammadanism*, viii, Islām and its Founder by Stobart Ode 93

Allahu Akbar is the name of a pass in the mountains near Shirāz Whoever goeth there involunta-
rily exclaimeth—Allahu Akbar¹

The year of the Hīra consists of twelve lunar months without any intercalation.

The years are divided into cycles —

- i ordinary years of 354 days
- ii intercalary „

Shiraz (Hāfiz's existence) and the water of Ruknabad (love, life giving), and the breeze of pleasant air (the soul's breathings),—
 Them, condemn not for (though contemptible) they are the lustre of adornment of seven territories of the world

The mean length of the year— = 354 ^{days.} ^{hrs} ^m 11 days = 354 8 48

A mean lunation = 29 ^{days} ^{hrs} ^m 12 1 days = 29 12 44

Let Y = any year of the Hijra

The quotient of $\frac{Y}{30} = C$ = number of completed cycles

The remainder of $\frac{Y}{30} = y$ = the year of the current cycle

Y = number of the year of the Hijra = (30 C + y)

The remainder of $\frac{C}{7} =$ number of the period of seven cycles

$\frac{\text{Year of Hijra}}{\text{Mean solar year}} = \frac{354\frac{11}{30}}{365\frac{2422}{29}} = 0.970224$

The year 1 began —

(a) 16th July 622 (old style)

(b) 19th 622 (new)

The day of the year answering to the 19th July is

= 200 days = $\frac{200 \text{ days}}{365\frac{2422}{29} \text{ days}} = 0.5476$ of the mean solar year

The number of years elapsed

= (Y-1)

The English date E of the beginning of the year of the Hijra Y is —

= 0.970224 (Y-1) + 622.5476 = (0.970224 Y + 621.5476)

Example Find the date on which the year 1364 of the Hijra begins

The English date —

= (0.970224 + 1362 + 621.5476) = (1321.445058 + 621.5476) = 1943.0225 years

= 1943 years 8.2125 days

= 8th January 1943 A D

The quotient of $\frac{Y}{30} = C = 45 =$ number of completed cycles

The remainder of $\frac{Y}{30} = y = 12 =$ the year of the current cycle

The remainder of $\frac{C}{7} = 3 =$ the number of the period

- 10 From the water of life (love, giving eternal life) of Khizr, whose place is the Land of Darkness (man's elemental existence), it is far Up to our water, whose fountain is الله اكر (God is greatest).

By the value of the "remainder" of —

$$\left. \begin{array}{l} (a) \frac{C}{7} \\ (b) \frac{Y}{30} = y \end{array} \right\} \text{taken together.}$$

We can, from the subjoined table, easily find the name (Friday) of the day.

The "remainder" of $\frac{Y}{30} = y$ — the year of the current cycle				Number of the period = "remainder" of $\frac{C}{7}$						
				0	1	2	3	4	5	6
0	8			Monday	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday
1	9	17	25	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday	Sunday
2	10	18	26	Tuesday	Sunday	Friday	Wednesday	Monday	Saturday	Thursday
3	11	19	27	Sunday	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday
4	12	20	28	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday	Saturday
5	13	21	29	Monday	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday
6	14	22	30	Saturday	Thursday	Tuesday	Sunday	Friday	Wednesday	Monday
7	15	23		Wednesday	Monday	Saturday	Thursday	Tuesday	Sunday	Friday
	16	24		Sunday	Friday	Wednesday	Monday	Saturday	Thursday	Tuesday

Since—

$$E = (0\ 970224\ y + 621\ 5476)$$

$$y = \frac{E - 621\ 5476}{0\ 970224}$$

For any other date, we require to know only the months. These are given below —

	Days		Days
Muharram	30	Rajab	30
Safar	29	Sha'bān	29
Rabi'u l-awwal	30	Ramazān	30
„ akhur	29	Shawwāl	29
Jumāda, u-l-awwal	30	Zu-l-ka'dat	30
„ akhur	29	Zu-l-hijjat	29

In intercalary years, the twelfth hath 30 days in the month Shawwāl is the feast of Bayrām

For further information, see Woolhouse's measures, weights, and moneys (pages 198—202).

- 10 Shirāz is in the fourth climate, the best of the seven climates of the world
 The Indian Antiquary, 6th December 1872, giveth an interesting Persian map of the world divided into seven climes (kishwar)
 In the Vendidad (Vida, e Vidāta), the earth hath seven kishwars (in Greek klīma, inclination, climate).

We take (spill) not the honour of poverty and of contentment
To the king speak saying — Daily victuals are destined (by the Provider God)

Hāfiz! how strange,—the twig of candy is thy reed,
Whose fruit (verse) is more heart pleasing than honey and sugar

In his *Ajabul baladan* Zakaria bin Muhammad bin Mahmud al Kamuli al Kazvini (1363
A D) saith —

1 farsakh	=	12 000 cubits
1 cubit	=	24 fingers
1 finger	=	7 barley grains
5 farsakhs	=	1 degree.
1 climate	=	23 $\frac{1}{2}$ farsakhs = 9° 4' broad
	=	23 $\frac{1}{2}$ = 11° 4'

Other writers say that there was a difference of time equal to half an hour between each climate

To ascertain the latitude of a place it was necessary to know only its longest day thus —

the longest day of a place	=	15 hours.
deduct	=	12
	=	—
difference	=	3
	=	3
the latitude of the place	=	$\frac{3}{1}$ = 6th climate

Ptolemy (A D 200) made the whole world 60° north to 20° south latitude to consist of seventeen climates In the desert of Thulchak the people have for a period of forty days no chance of afternoon prayers

The land of Darkness is in the 6th climate

Khizr See Kuran xviii 64

Khizr was Sikandar's guide to the water of life in the Darkness see Wilberforce Clarke's translation of the Sikandar Nama p 802 Hāfiz Ode 3 couplet 49 and Ode 58 couplet 6

From the existence of their body outward worshippers have the decoration of faith and within it sow the seed of piety

The elemental existence is the Darkness which is the ocean of the water of life

But we lovers are occupied with internal decoration and cast our work to Love's order for the heart is the upspringing place of love and of divine grace

12 ساق شاکھ (Shakh 1 Nabat twig of candy) may signify —

The damsel with whom in his youth Hāfiz was in love

36, (27)

1. The garden of lofty Paradise is the retreat—— of Darvishes
 Grandeur's source is the service—— of Darvishes
- The treasure of retirement that hath the tilisms of wonders,——
 Their revealing is in the mercy-glance—— of Darvishes
- Before whom the lofty Sun layeth (in such submission) his crown of glory,
 Is a glory that is in the grandeur—— of Darvishes
- The palace of paradise, for the door guarding of which, Rīzvān went,
 Is only a spectacle-place of the sword of pleasure—— of Darvishes
- 5 By whose ray, the dull alloy becometh gold,—— that
 Is an alchemy that is in the society—— of Darvishes
- From pole to pole, is the army of tyranny, but
 From eternity without beginning to eternity without end is the victory——
 of Darvishes
- That great fortune, whereof is no grief through the torment of decay,
 Hear—ceremony aside,—is the fortune—— of Darvishes
- Khusraus are the Kibla of our needs, and of prayer, but,
 The cause is their service of the majesty—— of Darvishes.
- O potent one! Boast not all this pomp for thy
 Head (life) and gold are in the keeping of the blessing—— of Darvishes

1 See Ode 58, and Darvishes by J P Brown, 1868

	Page
(a) The darvish-mantle	88
(b) " " rose	89-93
(c) " " initiation of a murīd (disciple) into a darvish order	97-101
(d) " " giving of the hand (bai'at)	103
(e) " " Kalandar (pure gold), or select order of darvishes .	241

8 Khusrau is a title of the ancient Kings of Persia

The Kibla is the point, whereto, in prayer, the worshipper turneth

It is for —

(a) the Muslim, the Ka'ba of Maka, indicated in the Masjid, by an arched recess (Mihṛāb),

(b) the Christian, the city of Jerusalem, indicated in the Church by the altar placed in Europe, eastward

10 Karun's treasure that, from the wrath (of Musá), yet descendeth (into the earth)

That also thou wilt have read is from the wrath—— of Darvishes

The form of the object that the Kings of the world seek,
Its reflection is the mirror of the appearance—— of Darvishes

I am the slave of the glance of the Āsaf of the age who
Hath the form of chiefship and of mind—— of Darvishes

Hāfiz! if thou seek the water of life of endless eternity,
Its fountain is the dust of the cell door—— of Darvishes

Hāfiz! be here with respect For sovereignty and country
All are from the service of the majesty—— of Darvishes

10 See Ode 6

12 Asaf Vazir to Sulaiman signifies —
Vazir Kivanu-d dim Hasan Haji the patron of Hāfiz See Ode 3

13 The water of Life is found in the Land of Darkness See Ode 3,
This ode was probably written when Hāfiz was a youth

37, (55)

1. Into the Magian's cloister, came my Friend—a goblet in His hand .
With wine intoxicated, He with his eye intoxicated the wine-drinkers.

2. In His steed's hoof, appeared the form of the new moon
From His lofty stature,—low, the stature of the lofty cypress

Well, wherefore, shall I say —“Existence (is mine)” when no knowledge of myself is mine ?

Wherefore shall I say —“Non-existence (is mine)” when my expectation is (to be) with Him (God) ?

When He arose (to depart), the (light of the) candle of the heart of friends went out (in non-existence)

When He sate down (entered the hidden), the spectators' clamour (through loss of Him, and farness from Him) arose.

5. If noisome civet became fragrant, it was associated with His tress
If indigo became a bowman, it was associated with His (curved) eye-brow

3. Otherwise —

(a) Well, wherefore shall I say —“He is” when no knowledge of myself is mine ?
Wherefore shall I say —“He is not” when my expectation is (to be) with Him (God)

(b) Well when no knowledge of myself is mine
Wherefore shall I say (to the wayfarer)
“It is?”

When, with Him (God) my glance ever is
Wherefore shall I say —“It is not”

4. دوستار (friend) signifies —

the desirous ones and seekers of the heart-binders (the Murshids)

نشستن شمع (the sitting of the candle) signifies —
the quenching of the candle through light giving

Since by non existence, I am bound, how may I speak to Him of existence ? For, I have no news of myself

Since by existence, I am bound, how may I speak to Him of non-existence ? For, without His beauty, to my eye all is naught

When He came into the assembly of lovers, their heart's candle went to sleep (entered into non-existence)

When He entered the hidden, tumult arose from the glance-players through exclusion from His sweetness, and through farness from that decoration (the Beloved, God)

5. Indigo, used to colour the eye-brow, draweth the bow of the eye-brow.

Like the candle night to morning itself my existence
 Consumed like the moth (and only) sate down (rested) as long as it was day

(O true Beloved!) Come back that Hafiz's spent life may come back
 Although the arrow that hath sped from the aim (of the bowman) cometh not back

6 There is connection between —

shama dar nishistan the going out of the candle

parwana dar sokhtan the consuming of the moth

7 Since thy call the Beloved— Life and Soul

When the Beloved cometh back thou mayst say— Spent life will certainly come back

38, (96)

- 1 The sleep of that thy seducing eye—— without something is not
 The curl of that thy dishevelled tress, —— without something is not

Running from thy lip, was milk (in infancy) when I spake,
 Saying —“ This sugar round about thy salt-pan (mouth),——
 without something is not

The fountain of the water of life is thy mouth , but
 On its lip, thy chin dimple,—— without something is not.

Be thy life long , for well I know
 The arrow of thy eye-lash in the bow,—— without something is not

- 5 With the grief, the pain, the sorrow of separation, thou art distressed
 O heart ! this thy wailing and lamenting—— without something is not

Last night, from the head of his street, the wind passed to the rose-garden
 O rose ! this rent of thy collar,—— without something is not

Although the heart keepeth love's pain secret from the people,
 Hāfiz ! This weeping eye—— without something is not

- 1 Couplets 1 to 4 are addressed to the beloved,
 The words “ without something ” signify .—
 Without something of captivation

39, (24)

- 1 O admonisher¹ Go about thy own work
What is this tumult (that thou hast raised)?

From the hand my heart hath fallen (in love)
What hath befallen thee (that thou makest this absurd tumult and castest the
seed of wheat upon the barren soil)?

The connection with *Him* which God out of naught hath created
Is a subtlety which no created being hath solved

Independent of the eight abodes of Paradise is the beggar of Thy street
Free of both worlds, is Thy bound captive

Although love's intoxication hath received me (made me senseless) yet,
By that (very) intoxication, the foundation of my own existence is prosperous

- 5 O heart I bewail not of the injustice of Thy Beloved's violence For the Belov-
ed
Hath thus advised thee, and this is justice (being reproof for the sake of ad-
monition)

So long as His lip causeth me not to reach my desire (and kisseth me not), like
the reed (which being played, kisseth the lip)
In my ear, the counsel of the whole world is like wind (that cometh, goeth, and
nowhere settleth)

Hāfiz¹ Go utter no tale breathe no majestic verse
For I remember many a one of these wondrous conceits and magic verses

1 Go about thy own work sow the seed of counsel in the field of reason and cratch not thy
heart about counselling me
For I have passed the stage of reason and entered upon the stage of love

3 *مابین* (waist middle) signifies —

The connection between the Desired and the desirer
Connection with the true Beloved (God) hath severed us from ourselves and drawn us to-
wards Him

This connection is a gift that God hath created out of naught In us was no merit Purely
out of His own grace God gave the connection That is a subtlety that none hath
solved

40, (41)

- 1 The fresh ruby, thirsty for blood the ruby lip of the Beloved — of mine is
 Yet for seeing Him (God), life-surrendering the work — of mine is

Of that dark eye and long eye-lash (of the true Beloved), shame be his,
 Who beheld His heart ravishingness, (and yet) in reproach (of conduct) —
 of mine is

O Camel-driver (Fate)! to the door, take not my chattels (of borrowed existence) For that street-end
 Is a high-way, where the lodging of the heart-possessor — of mine is.

I am the slave of my own fortune, for, in this (time of) scarcity of fidelity,
 Love for that intoxicated idol (the world) the purchaser — of mine is

3 ساریاں (Camel-driver) signifies —

- (a) Fate and destiny,
- (b) the holy traveller, the bearer of burdens, the drawer of his own rein for he is made a free agent and furnished with free choice,
- (c) union with the true Beloved, who is the rein-leader of holy travellers

احب (chattels) signifies —

- (a) borrowed existence of the holy traveller,
- (b) the conduct of the holy traveller,
- (c) tears of joy, shed at the time of union with the true Beloved (God), that prevent the holy traveller from beholding Him

دروازه (door) and سرکری (the head of the street) each signifies —
 the eye

We have —

- (a) O Traveller! in love's path, make not agreeable to thy eye the deeds of imaginary and borrowed existence, cast not thy eye on thy own existence For that existence is the splendour place of God, the absolute existence, there to bring another is partnership (with God), or infidelity
- (b) O union! leave not the chattels of joy (tears) at the door of the eye For that is my Heart-possessor's dwelling, whose caretaken is my soul and body
 When, in it, from exceeding joy, thou leavest such chattels, the Heart-possessor's dwelling becometh strait, and preventeth the sight of the Beloved

- 5 The platter of itr of rose and its casket ambergris diffusing (man fascinating)
A little favour of the pleasant perfume of the Perfumer— of mine is
-

- 5 گل (rose) signifies —
the holy traveller

طله عطر گل (the itr platter of the rose) and درج عدر ساس (the casket ambergris diffusing) each may signify —

The existence of the holy traveller For when the holy traveller reacheth the stage of perfection of the qualities of God his existence, in this stage becometh (as it were) the itr platter of the rose and its casket ambergris diffusing

عطار (the perfumer) signifies —

(a) God the absolute existence

(b) Muhammad the essence of all existing things

For itr see p 92

The Khalifa Al Mutawakkil (d 861) monopolised roses for his own enjoyment saying —
I am the king of Sultans and the rose is the king of sweet scented flowers therefore each of us is most worthy of the other for a companion

In his time the rose was seen nowhere but in his palace during the season he wore rose-coloured clothes and his carpets were sprinkled with rose-water

Ibn Kutaybah (d 889) says —

In India there grows a kind of rose on the leaves of which is inscribed —
There is no god but God

A person went into India and at one of its large towns saw a large sweet scented rose on which in white characters was inscribed —

There is no god but God Muhammad is the apostle of God Abu Bakr is the very Truth Umar is the discriminator

I doubted this So I took one of the blossoms not yet opened and in it was the same inscription

Muhammad says —

When I was taken up into Heaven some of my sweat fell upon the earth and from it sprang the rose

Whoever would smell my perfume let him smell the rose

Again —

The white rose was created from my sweat on the night of the Mi'raj the red rose from the sweat of Jibra'il the yellow rose from the sweat of Al-Burak

See—Halbata I Kumayt XVII As Surtut (on the flowers of Egypt) and Arabian Society by Lane

To preserve roses—

Take a number of rose-buds and put them into an earthen jar close the mouth with mud to exclude air and bury it in the earth When required take out the roses sprinkle them with water and leave them for a short time in the air

The rose-buds will open and appear as if just gathered

To manure roses—

Take 16lbs of blood when it begins to smell pour on it a mixture of four ounces of hydrochloric acid and 4 ounces of protosulphate of iron

This will turn the blood into a dark dry powder and cause it to keep any length of time Give each rose-tree in the open garden ½lb of the manure mixing it with the soil over the roots when they have begun to grow

The results are marvellous

O Gardener (God, the Creator)¹ drive me not away like the wind (portionless)
 from the door of the garden (of existence),
 For the water (of dominion and of creation) of Thy rose-bed, like the (ruddy)
 pomegranate, with the (bloody) tears—— of mine is

From my Friend's lip, the draft of candy and of rose-water, ordered.
 His narcissus (eye) that the physician of the sick heart—— of mine is

- I am the decoration of the ghazal, He who taught subtlety to Hāfiz,
 Sweet of speech, lustrous of talk, the Friend—— of mine is

- 6 As, from Thee, is the springing of my existence, and, as in need of Thee, I was in existence,——
 Thou broughtest me into existence, before which time I was non-existent
 In Thy dominion and creation, Thou also art in need of me, if Thou be the lamp in my dark
 existence
 If creation exist not, the Creator existeth not Connected with this, is the existence of God,
 Most High
 Although, ever are wounds of affliction,——the plaster and the antidote, He is.

41 (42)

- 1 Tis a (long) time since the passion for idols was my faith
The pain of this work the joy of the sorrowful heart—— of mine is
- For beholding Thy ruby (lip), the soul seeing eye is necessary
Where this rank for the world seeing eye —— of mine is
- Be my friend For the day's decoration and time's advancement
From the moon face of Thine and from the Pleiades like tears—— of mine is
- Since Thy love gave me instruction in speech uttering
The practice of the people's tongue the praise and the glory—— of mine is
- 5 O God! keep for me the lot of poverty
For this blessing the cause of pomp and of power—— of mine is
- O admonisher, ruler recogniser! display no pride
For the lodging of the Sultan (the One God), the wretched heart—— of mine is
- O Lord! that Ka ba of (my) object is whose place of entertainment
The mighty thorn of whose Path, the rose and the wild rose—— of mine is
- From whom learned Thy fancy liberality? Perchance,
Its guide these Pleiades like tears—— of mine is
- Hāfiz! utter not again the tale of the pomp of (Khusrau) Parviz,
Whose lip, the draft drinker of the sweet Khusrau—— of mine is

- 4 The second line may be —
(a) the people praise me
(b) the odes that I utter in praise are current in the mouth of the people When love taught me I reached this stage
- 6 سادہ (Ruler) signifies —
The reason of life whose skill in man's existence is limitless
سلطان (Sultan) signifies —
khilafat who is the absolute King
- O soul counsel utterer I reason recogniseth thee giveth thee dignity and saith —
The soul hath truth over the body which is combined with it Be not careless of its care go not in this talk from the path boast not of thy grandeur to me scratch me not in reproof —— for my wretched heart is God's dwelling

42, (40)

1. Such a one am I that the tavern-corner is the cloister—— of mine
The prayer from the Pir of wine-sellers is the morning task—— of mine.

Although the melody of the harp of the morning be not mine, what fear?
At morning-time (the resurrection) my cry is the excuse utterer—— of mine

Of the king and of the beggar,——I am free Al hamdu-l'llah (God be
praised) !

The beggar of the dust of the Friend's door is king—— of mine !

(O true Beloved !) Through the tavern and the masjid, my desire is union with
Thee

Save this, no fancy have I. God is the witness—— of mine !

- 5 For me, to be Thy beggar,——better than sovereignty
For submission to Thy tyranny and violence is honour and exaltation——
of mine

Perchance, with death's sword, I may up-pluck the tent (of life) If not,
Shunning the door of fortune (the true Beloved) is not the custom——of mine

From that time when, on that threshold of Thine, I placed my face,
The sun's lofty throne was the pillow-place—— of mine

Hāfiz ! though sin be not our choice,
Strive in the way of manners, and say —“The sin is—— of mine”

2 برانه (melody) signifies —devotion.

• حنك (harp) signifies piety

• صبح (morning cup) signifies austerity

Now melody, the harp and the morning cup are the requisites of people of song here they mean devotion, piety, and austerity, the ways of people of the world (hypocrites)

By morning, I have translated sabūh (morning cup) as one cannot speak of “the harp of the morning cup”

In other texts, the passage is —

Although melody, and the harp, and the morning cup, &c

3. Pād-shah (king) is derived from —

pād, throne.

shāh, king

43 (45)

- 1 Blossomed is the red rose and intoxicated is the nightingale
(And given is) the invitation to merriment—O Lovers wine worshipping¹

The foundation of penitence that firm as a rock appeared
How the crystal cup (of wine) hath shattered it —behold!

Bring wine! for in the Court of the Independent One (God)
Whether the (humble) shepherd or the (lofty) Sultan whether sensible or insen-
sible—(what matter?)

Since there is necessity for departing from this Inn of two doors (this world —
one door of birth the other door of death)
The gallery and the arch (the mode) of thy living whether lofty (in ease) or low
(in calamity)—(what matter?)

- 5 Unattainable is the place of ease without toil
Yes with the decree of calamity they (Fate and Destiny) established the day
of Alast²

Grieve neither at existence nor at non existence Be thy mind happy
For the end of every perfection that is—is non existence

1 Sar khushi (merriment) signifies —
moderate intoxication

4 See Wilberforce Clarke's translation of the Iskandar Nama Nizām p 331
In 1884 in Persian on the wall of one of the shrines over the tomb of Hava (Eve) at Jiddah
the translator wrote these words —
This decorated garden of the world hath two doors—
Of both of these the bolt and fastening uplifted
By this garden-door (of birth) enter and fully gaze
By that garden door (of death) proudly depart
Although I have not practised illusory love nor engaged in piety and devotions what fear?

5 Note that —

bala signifies — Evil

balā Yes

Hence the sentence of evil was made part of the covenant of the day of Alast (see p 5) and
of the condition of human existence

The pomp of being an Āsaf, the wind-steed, and the language of birds
 (All) went to the wind (of destruction), and from them, the khwaja obtained
 no profit

With the wing (of wealth) and the feather (of rank) go not (in pride) from the
 Path (and be not fascinated with thy own frail life). For, the arrow far-
 flying
 Keepeth (loftily), the air awhile, but, at last, lieth (low) in the dust

Hāfiz¹ What thanks, uttereth the tongue of thy (eloquent) reed for the reason
 that
 They take (in joy) the utterance of its speech from hand to hand?

- 7 Sulaimān had Āsaf as his Vazīr, the East wind as his steed, and a knowledge of the language of birds
- 8 At first, are thine —, a few days of youth, and, the substance of worldly dignity, the source of pride. Then death placeth thee in the dust of the grave. Whoever sitteth in the dust of the world's borrowed (illusory) goods, — what erring from the true Path is his¹. See Ode 7, couplet 7.
 Bāl va par (wing and feather) signifies wealth and rank, obstacles to the holy traveller.

44 (46)

- 1 (The Beloved), tress dishevelled sweat expressed lip laughing, intoxicated
Garment rent song singing goblet in His hand

Eye contest seeking lip lamenting—
Came at midnight last night, to my pillow (and there) sate

To my ear, He brought His head (and), in a low soft voice
Said — 'O my distraught Lover! sleep is thine ' (sleep hath overcome thee)

Of whatever He (God) poured into our cup, we have drunk (good or bad)
Whether it be of the wine of Paradise, or of the cup of intoxication

- 5 That Ārif (Lover), to whom they give wine like this, night watching
Is infidel to love if he be not wine worshipper

O Zāhid! go seize not a small matter against the drinkers of wine dregs
For save this gift (of dregs) naught did they give us on the day of Alast

The laughter (mantling foam) of the cup of wine and the knot seizing tress of
the Beloved—

O many a repentance, hath it shattered like the repentance of Hāfiz

1 Couplets 1 and 2 describe the state in which the Beloved visited Hāfiz

6 Alast See p 5

45, (37).

- 1 With a single hair (delight) of its, a thousand hearts, the tress (the world) —
 bound (kept back from truth and thought of the future world),
 The path of a thousand remedies (men of learning and of heart) — bound.

So that all may give their soul to the perfume of the great breeze,
 He opened the musk-pod, and, the door of desire — bound

Distraught, I became on that account that, my Beloved, like the (crescent)
 new moon
 His eye-brow, displayed, gracefully moved, and His face — bound.

The Sāki (Fate) poured, into the cup (the traveller's heart), the wine (of love)
 of many colours
 These pictures (of creation and of glories of God), behold how beautifully in the
 wine-vessel (the traveller's heart), he — bound.

1 Zulf (tress) signifies —

- (a) the (lock of) hair that falleth by the ear-lobe, and is, the guardian of the cheek of Beloved
 Ones,
 (b) hidden divine essence (divinity),
 (c) the world, which, for the guardian (the ear-lobe), hath manifestations of the future world
 With the ease of its delights, the world hath bound a thousand heart-possessors, and shattered
 their wing and made them distraught for itself
 The door-keeper alloweth none of these shattered ones to pass by him
 Alas! A thousand times alas! A thousand men of wisdom, of work, of reason, and of excellence
 have, with this mean world, become distraught, and not advanced from the illusory to the
 real

4 ساقی (cup-bearer) signifies —

- (a) Fate or destiny, against whom the deliberation of rulers is vain,
 (b) the connection between the Desired (God) and the desirer (the holy traveller), which
 usually is —
 1 the Murshid of the Path.
 2 Love's glory, which is the increaser of love. Wherever thou makest it flow, it is
 lustrous, — nay, a limpid water fit for a king

می (wine) signifies —

Love, the goal of the obstacles of travellers

بناله (cup) signifies —

- (a) the world, the field for this, and for the next, world,
 (b) the heart of the perfect Ārif, doer of deeds of divine knowledge

نقشها (pictures) signifies —

- (a) creations, (b) manifestations of glories

- 5 O Lord! What glance of sorcery made the long necked goglet (Muhammad)
that the blood of the jar
Notwithstanding the sweet sounds of its guggling its (long) throat (in silence)
— bound

کد (wine vessel) signifies —

- (a) the sky (of azure hue) which is the place of barriers against love which to itself hath taken people of love whose decree men of the world have accepted To people of delight far is the wine of delight to people of desire the upspringing of desire is the barrier of the first stage

For if in this upspringing place they had not rested to this fortune (non-existence by death) they would not have reached

- (b) The existence of the traveller approaching this dangerous place

The Saki {*a* Fate } displayed many {*a* love } in the cup {*a* the world
 {*b* Love's glory } hued wine {*b* love } {*b* the Arif's heart }

These pictures { ^a creations
 { ^b manifestations } , behold how beautifully he arranged them in the wine
vessel { ^a the sky
 { ^b the holy traveller's existence }

Otherwise ~

— (cup-bearer) ساقی signifies —

God the absolute powerful one

☞ (wine) signifies —Mysteries

كؤ (cup) and كد (wine-vessel) each signifies —

The interior of Muhammad according to contrariety of states

5. **مراجعي** (long necked goglet) signifies —

- (a) a stage wherein when the traveller is astounded effects (which are hidden manifestation) begin to pour upon his heart

- (b) the heart of the Arif knower of divine knowledge

is governed by سحر کرد whose agent is مافی in couplet 4

حمار (the blood of the jar) signifies —

- (a) red grape wine the source of love and of joy
(b) love (مُحِبَّة) whose source is affection (عشق)

نغمه (melody) signifies —

- (a) the voice of song from the wind pipe or from a musical instrument
(b) the explanation of truths and of divine knowledge which is the capital of the Ārif

بلبل (gugling) signifies —
eloquence and oratory

Otherwise —

مِصْرَاع (long necked goglet) may signify —

The interior of Muhammad

سحر (to make magic) signifies —

Revealing something that appeareth strange to the eye beholding it

سحر کرد is the agent to صراحی

In the circle of samā', what note played the minstrel that
 On the people of wajd (ecstasy) and of hāl (mystical state), the door of ها و هو
 (hā and hū '!) he— bound?

The explanations are —

- (a) O Lord! How did the Sāki (the Murshid, or Fate) charm the goglet (the holy traveller) that the blood of the jar (Love),
 Notwithstanding the melody (explanations of divine truths, of mysteries, and of doubtless manifestations) of the guggling (eloquence), its long neck (in silence) bound
- (b) O Lord! What glance (of magic) did Fate make that when the traveller reached the stage of divine knowledge, he becometh, notwithstanding his eloquence, dumb?

The Kurān saith —

“Who knoweth God, his tongue is dumb”

- (c) In the traveller's heart, love depicted kinds of states of varied hue with varied manifestations, so that his heart became decorated.

Behold these pictures and manifestations! O wonder! with what beauty, they exist in the traveller's existence

O wonder! what magic did the Murshid that, when the traveller reached this stage, and hidden mysteries and doubtless manifestations descended upon his heart, he, notwithstanding his eloquence, uttered no mystery

Couplet 5 relateth to the ليلة المعراج la'ilatu-l-mi'rāj (the night of Muhammad's ascent to heaven) when the Lord, Mighty and Great, with His own tongue, imparted to Muhammad thousands of thousands of precepts fit to be uttered, and forms of forms fit to be concealed, and with them filled Muhammad's heart, saying —

“Utter that fit to be uttered conceal that fit to be concealed”

The explanations (in this sense) are —

- (a) On the night of ascent, Muhammad Mustafā became with thousands of love's mysteries a splendour-displayer, and, in various states, went behind the veil (of the hidden)
 Behold love's mysteries how well love found ease within him that, to love's revealing, he hastened not
 O Lord! what wonder did Muhammad Mustafā and Ahmad Muṭtabā do that?
 Notwithstanding his eloquence, he revealed no mystery of the mysteries that dwelt in his heart.

For an account of Muhammad's ascent, see —

—Prideaux, “Life of Mahomet,” pp. 41—51, Muir's “Life of Mahomet,” II, pp 219—222, D'Herbelot Act Borāk (Burāk), Lane's “Modern Egyptians,” II, p 225, the Kurān, xxvii, Wilberforce Clarke's translation, Sikandarnāma-i-Nizāmī, pp 30—43.

- 6 In سماع sūfīsm, سماع is the hearing of a pleasant sound that bringeth into motion the hearer

When the motion is modulated, it is called رغم (dancing), when not modulated, اصطراب (agitation)

They call the motion itself سماع after the fashion of naming the thing caused (رغم) by the name of the cause (سماع)

If on hearing a pleasant sound, a certain state wajd (ecstasy) is involuntarily (not in the way of the sinner) produced, samā' is lawful, otherwise unlawful

The sage, who regarded this magic playing sphere (void of permanency and of constancy),

Folded up (closed) his own assembly (of magicians), and the door of speech—
bound.

Hāfiz! who practised not love and union (with God) desired

Without (necessary) ablution, the ihram of the tawf of the Ka ba — bound

The impropriety of mirth on hearing a pleasant sound is not because it is a pleasant sound If so the listening to modulated metrical utterances of God's word to the traditions of His Prophet to the words of pious men; to men of fine voice and to nightingales would be unlawful

But no one hath said so

The lust worshipper is incapable of samā for he is in the stage of sleep (careless of intoxication and of the delight of the love of God) not intoxicated (must) and self less (bekhud) with the wine of the love of God

The Lovers of God are all mast va bekhud (intoxicated and self less)

When those distraught with the wine of the love of God and with the draught of the worshippers of the wine-tavern of Love come into tumult by the intoxication of the wine of love and into clamour by the intoxication of the wine of affection they display rapture and ecstasy at the sound of the water wheel

If a fly beat its wings the Lover of God becometh enraptured at the sound fly like striketh his hands on his head and exhibiteth wajd (ecstasy) and sama

Samā is lawful to that one to whom the sound of the harp and the sound of the shutting of a door are the same as regards enjoyment and pleasure

3 The Ka'ba or Baitu l-lāh

See the Kurān iii iv P Discourse, section iv Lane's Modern Egyptians pp 213-322 Osborn's

I 1-4 11 15 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

of Arabia Burton's Pilgrimage to Mecca 49 197 223 245 265 280 305 and 317 Edition of 1879 vol 1 pp 379 403 446 4 6 433 444 451 and 489 Brown's

"Darvishes pp 38 39

To the Ka'ba
The pilgrimage is called ḥajj
pilgrim ḥājj
conductor amir al ḥajj

The tomb of a saint
ḥayāt
ḥayāt
m a (?)

For an account of the ceremonies of the yearly pilgrimage see Chambers Miscellany vol 11 Nos 4 148 Life of Burckhardt.

The ihram is the pilgrim habit

Tawāf : baitu l-lāh l ihram signifies —The procession round the Ka'ba

Tawwaf is one of the procession

Tawf is the procession

46, (47)

- 1 When the form of thy heart alluring eye-brow, God—— established.
 In thy glances, the solving of my work, He—— established

From my heart and the heart of the bird of the sword, He took ease,
 When, in the morn, the heart of both in lament for thee, He—— established

In the dust of the Path, me and the cypress of the sword, it (time) planted,
 Since, a garment of fine nargasīn cloth for thee, time—— established

From our work, and from the heart of the rose-bud, a hundred knots (of difficulties) it (the breeze of the rose) loosed,
 When, in desire of thee, its own heart the breeze of the rose—— established

- 5 With Thy bond, the sphere's revolution made me content
 But, what profit, when, the end of the thread in Thy will, it (the sphere's revolution)—— established

From Thy perfume, even one day, an expansion of heart gaineth,
 That one, who, like the rose-bud, his own heart, in desire for Thee,—— established

On my wretched heart, cast not a knot like the (twisted) musk-pod.
 For, with Thy tress, knot-loosening, a covenant it (my heart)—— established.

O Breeze of union! thou thyself wast another life (like life without fidelity)
 Behold my (heart's) fault that, hope in fidelity to Thee, my heart—— established

(O beloved!) I said —“On account of thy violence, I shall depart from the city ”

Laughing, the beloved spake saying — “Hāfiz! go Thy foot, (of dwelling here) who—— established?”

1 From eternity without beginning, my attachment is to thee

3 Nargisīn is a species of cloth

9 Hāfiz sent this ode —

(a) to a Friend in a distant country, whom he had not for a long time seen,

(b) to a Sultān of the Bahman dynasty who desired to see him.

47, (46)

1 At this time (full of iniquity), a friend, who is free from defect (of insincerity and in whose society is joy),

Is the goblet of pure wine (the glorious Kuran (from whose companion lip one can momentarily snatch delight), and the song book (Divine knowledge whose reading perpetually is full of pleasure)

Go alone (free from all attachments) for the highway of safety (love) is narrow (full of thorns and of stones)

Seize (quickly) the cup (love's attraction) for dear life is without exchange (returneth not and permitteth not the traveller to make good the omission of the past)

In the world not I alone am distressed from being without work
From learning without doing is the grief of the learned

In this thoroughfare full of tumult, to reason's eye,
The world and the world's work is without permanency and without place

3 **بی عمل** (without practice) signifies —

(a) Not reaching to perfection of devotion failing to attain union with perfect fortune —
“Thee I worshipped not as was due to Thee

It does not signify —

Giving up prayer fasting and all divine duties—the way of infidels and of hypocrites see Ode 106 couplet 6

For those near to God it is not sufficient —to regard the lawful to God lawful the unlawful unlawful Such piety will not cause the traveller to reach the stage of hakikat (truth)

(b) Not attaining to perfection of divine knowledge and not gaining God

For divine knowledge is of the acts of worship —indeed it is the goal of safety because it is the place of devotion of outward worshippers to the extent of their ability and of inward worshippers to the degree of their stage

7

1

~ ~ ~ ~ ~

Verily the beginning of knowledge is fruitful of wonder and the source of pride and conceit

Save talk there is naught and naught save never and not

5. By the decree of eternity without beginning, the black face of the Bactrian Camel

Becometh not white by washing and scouring. This is a proverb

Every foundation (however strong) that thou seest is capable of injury
Save Love's foundation, which is far from injury.

Great hope of union with thee, had my heart.
But, on life's path, death is hope's robber.

As to —

العلم حجاب الله "knowledge is the veil of God"

Men of God have used varied and disconnected language, and agreed not one with the other

Those skilled in religious law (Shara') said —

"Whoever learned knowledge kindled the lamp of guidance in his Path, God's veil became his surrounding, and screen between him and Shaitān."

Those, adorned with the mark of Malāmatis, said —

"Whoever learned knowledge consumed his chattels of guidance, God's veil became the barrier of his Path, he passed from nearness (to God) and entered upon farness (from God)

"Vanity and pride became his skirt-seizer, and the capital of egotism and of self-seeing entered within him"

When I perceived this contradiction, the thorn of a great thorn pierced my perturbed heart. Suddenly, the favour of the Eternal uplifted the lamp of guidance. For, one night, at my couch, there appeared an old man, luminous of mind, the hidden Murshid and doubtless Guide (God), before whom I, the son of perplexity, and seeker after God, laid this thorn.

The hidden Murshid said —

"This is the speech of Āli Martazā, its explanation is glorious."

Reaching the fore, and the middle, finger to the ground, He traced a circle, and said —

This centre-point is the point of Unity, the circle is the quality of the Eternal (God)

Every one with circle-like qualities became the circle of the centre-point The bulwark around that point is knowledge, which is higher and loftier than all other qualities

Those of Malāmat talk of the *ندای* (beginning), and those of Sharā' of the *نهای* (end).

Verily the beginning of knowledge hath this state.

When the Instructor of the Angels, (*معلم ملکوت* Shaitān) was at the centre of beginning (just created), sawest thou not, what guidance his knowledge effected?

By the pride of knowledge, where reached the work of Shaitān, on whose neck fell the collar of God's curse?

Verily, after the time when the beginner (the traveller) hath by the favour of the Eternal acquired perfection and attained the stage of the end,—knowledge becometh (by reason of vanity) a veil between him and God

Pride casting him by the neck becometh a tie between him and Shaitān

Whether at the beginning or at the end, knowledge is the highest of degrees, but beware of its treachery.

Seest thou not that Muhammad hath likened milk to knowledge

As long as milk is in its own milkish state it is sweet and good.

O Friend! so long as they boil it not, cast not into it some thickened milk, and churn it not,—no butter is obtained.

Seize the tress of the one of moon face (the true Beloved), and utter not the tale

For fortune and misfortune are the effects of Venus and of Saturn

At no time, will they find him sensible

For this reason, that Hāfiz is intoxicated with the cup of eternity without beginning

If in the middle of its boiling a little thickened milk should fall it becometh clear and the butter is lost.

Even so in the mystic state, knowledge is the source of guidance and the navel of happiness. But if in the state of tumult a subtlety (thickened milk) of the truths of divine knowledge find access to their tumult—it draweth the world from guidance to error and keepeth it back from its true purpose.

One day a great one of the order of Malāmatis said —

When the state is this and the greatest enemy of enemies is in ambush—how long will the bulwark of knowledge (the barrier between the seeker and the Sought) be seen and licked as Yājūj?

the left path and runnest

ed of licking or of shatter

ing

God glorious and great opened not the door to the former people but when the time came to this blessed community of Muslims for them He opened to himself four doors and several windows

The guards keep protected those windows and allow none save the special to pass

To all are open the four doors —

If any one by the urgency of divine attraction splitteth that fortress (of knowledge) and ruineth that house the fortress guards seize and chastise him

If so it be that having mined he hath entered within and become equal to the great ones of God (before he had become enveloped in favour)—the guards of the fortress bring him outside chastise him and so cast him to lowness that from the fortress he issueth farsangs and enveloped in the wrath of God

If he be enveloped in God's favour and sit on the chief seat of God's court none injureth him

If after being enveloped in God's favour he be appointed to a work and his proximity to God is increased from one to a hundred that way of mining is his window so that save to him they give access to none

If by reason of his appointment he acquireth honour he can take with himself one or two persons

Hence notwithstanding such severities it is unwise to withdraw one's self from the highway (of divine knowledge)

He is a wise man who regardeth the end⁸

For an account of the Malāmatis see (pages 175—188) Brown's Darvishes

8 Fortune from Venus misfortune from Saturn

9 ChunJn signifies —az in sabab

Notes to Ode 47.

(Couplet 3.)

In the expression—

العلم حجاب الله

the lām (in العلم) is the lāmu-l-ahd and the word meaneth “the tree of knowledge,” not the quality (possessed of perfection) of man, but one of the qualities of God.

In Paradise, is a tree whose name is شجرة العلم “the tree of knowledge,” beneath whose branches are a hundred accursed ones (ابليس Iblis) and a thousand sooth-sayers (بلعام bala’ām)

The tree beareth all kinds of delicacies and good victuals, whoever eateth thereof, knowledge of revelation is revealed to him so that he knoweth good from evil

The propinquity of that tree and the eating of its fruit kept Ādam back from propinquity to God, and sowed in his nature, the seed of temptation

For, before the creation of Ādam, Iblis made that tree his abode, and was ever beneath it, with a hundred frauds, reading with angels

God forbade Ādam propinquity to that tree, for He knew its nature to be the navel of temptation Therefore they drove Iblis and Ādam from nearness to God, and in farness from Him they remained ages

Since Iblis dwelt, ages on ages, beneath that tree, he wrote upon himself the mark of rejection and of execration

By Iblis’s seduction, Ādam could not gaze (at that tree) with that degree of matureness (that belonged to Shaitān)

By God’s grace, by the acceptance of penitence he became enveloped in grace

Knowledge is of two kinds —

(a) It is a veil, gross, thick, black, sullen, and dark, whereby captivity cometh to the heart, and wherein the soul remaineth not at ease

Therefore, the soul desireth to rend it

(b) It is a veil, pure, transparent, delicate, fascinating, wherein the soul hath luminosity and the heart delight

Therefore, the soul desireth to be in accord with it

respect to this (kind of) knowledge is, true——“knowledge is the veil of God”

Because when the sage traverseth the stages of knowledge and reacheth perfection no veil (save a thin transparent veil) remaineth between him and God, and whatever is outside of God becometh revealed to him

Then, the sage desireth to put from before him this the veil, and to go unveiled

In the Asmā, u-l-aṣṣrār, Sayid Muhammad Gisū Darāz, Head of the pious and master of mysteries, relateth of Shaikh Shibli (b 859, d 946) —

“Knowledge is information, information is denial (of God), knowledge is the veil of the Great God”

Knowledge is information whether it be the knowledge —

i of different kinds of hearing.

ii „ „ seeing

iii „ God

In the expression العلم حجاب الله possibly the lām of ilm is the lāmu-l-ahd, signifying the knowledge of truths and of speech

When the sage of the knowledge of truth and of speech becometh exalted by the manifestations of God, and the (islām) precepts of knowledge of truths penetrate his heart, he falleth to verifying those precepts and is separated from the delight of evidences until that time passeth by and becometh the cause of his penitence

This is the special quality of the knowledge of truth and of speech

In it, is no entrance for grammar, logic, spirituality, and all other knowledges

To the sage at that stage none speaketh of these knowledges

Is knowledge a veil or not?

Suppose two men of one way one thought one stage one state one motion—to journey and to reach a stage where between God and them naught remaineth save a veil fine and diaphanous One is a sage who knoweth with certainty what is behind the veil though he knoweth not its purpose As Ali saith —

“O one of luminous nature I thou art become a calamity to me

The other is a common man who is careless of the subtleties of truth and to whom reasoning and thought appear not

they

Then whatever appeareth since it is contrary to the familiar he understandeth not till God's grace calleth into his ear of sense.

When full knowledge of that neither seen nor heard appeareth to him he issueth like the intoxicated and joyously drinketh the cup of existence full of wine of witnesses and points of unity

When the sage learneth the common man's state he saith —

O luminescence of (my own) nature thou art become a calamity to me and exclaimeth —

Knowledge is the evil (in man's path) to the Great God

Would that I had been a common man

Muhammad Mustafa (the illiterate Prophet) without knowledge reached to where he reached—a lofty stage. Musā with the quality of knowledge gave four replies to one question from God (Kuran xx 18)

God said —

O Musā! what is in thy right hand?

Musā replied —

It is a stick whereon I rest wherewith I pull down the leaves of trees for my sheep I have other uses for it

Then God said —

Thou shalt never see me

O Brother? beware of this talk entertain not a vicious idea of the great Ulama regard not the

Attar saith in the Tazkhiratu'l Avaliya

What Shibli said of knowledge is in respect of its beginning not of its end

There is no room for truth and falsehood together

Truth is pure falsehood consumeth its own chattels

Although the sage is known (to God) and the common man unknown—it is the work of

God's favour the rest is pretence

Whom

they call not though he be

Whom

of the sage Surosh (Jibra'il) be-

cometh the messenger of good news

Fate and destiny—having adorned his heart's tablet with forms conditions and pictures of varied hue and having arrayed his exterior with decorations—wash him in the water of

grace seek for him excelling and blessing and decorate his dignity and purity

With the polish of kindness they make his mind lustrous like the mirror and decorate it with majesty dignity and purity that on it God's form may be glorified

His knowledge is now confirmed knowledge not acquired knowledge

How is the common man the equal to the sage at this stage?

God is powerful in affairs He doeth as he listeth He is powerful and dear

48, (58)

1. With fancy for (perpetual union with) Thee, what desire for wine (Love) is ours?

To the jar (the Murshid possessed of truths and of divine knowledge) say —
 "Take thy head (depart), for the jar-house is ruined"

(Even) if it be the wine of Paradise, spill it For without the Friend (God),
 Every draft of sweet water that thou givest is the very essence of torment.

Alas! The Heart-Ravisher hath departed, and in the weeping eye
 The picturing of the fancy of a letter from Him is (only) the picture on water
 (quick of decline, calamitous to the seeker).

1. Khayāl signifies —

(a) a form beheld in sleep,

(b) perpetual union which is gained in the stage of non-existence, and whereto people of spirituality hasten.

Sharāb (wine) signifies —

Love, the capital of people of Love.

Khum (jar) signifies —

the Murshid, stuffed with truths and divine knowledge, and full of mysteries of Unity like the shell of the great pearl

Hāfiz hinteth at the acquisition of the degree wherein the Traveller, passing out of Love, reacheth the perfection of non-existence wherein union (with God) appeareth

For the stage of Love often occurreth on that account that Love is a guide between the seeker (the traveller) and the Sought (God)

When the guide (the Murshid) causeth the seeker to reach the Sought, the seeker hath no need of the guide The seeker and the Sought are one

Majnūn, the distraught Lover (721 A D.) saith —

"I am Lailā, Lailā is myself,

"We are two souls in one body"

He doth not say —

"We are one soul in two bodies"

That is—

This, verily, is (the body of) Majnūn, wherein disport the soul of Majnūn and the soul of Lailā.

3. Khayāl signifies —

a form beheld in sleep

Khayāl signifies —

a power of the powers of man

The agent to تحریر بدن is حلال and between تحریر and حلال is izāfat

بعض بر آب (picture on water) signifies —

haste in decline, the cause of calamity to the seeker

The second line may be —

The fancy of a letter from Him is only the picturing of a picture on water.

O eye ! be vigilant For, one cannot be safe (on the couch of ignorance)
From this lasting torrent (of vicissitudes) that occurreth in the stage of sleep
(this world)

- 5 The Beloved One (God) openly passeth by thee but
Keepeth seeing strangers On that account the Beloved is veil bound

4 سيل (torrent) signifies —

- (a) rain water collected that cometh from the desert
- (b) vicissitudes
- (c) flowing of tears

مرحل (the stage of sleep) signifies —

- (a) the upspringing of the first (this) world
- (b) the eye.

5 Ma shuka (a mistress) signifies —

Mahbuba a beloved woman

Here occurreth a difficulty whereat the soul and the heart of men of manners bite
It is improper to make this attribute (of the feminine) to God

Although His glory in masculine and in feminine is One and both have place in His Court
yet it is necessary to make for manners

The attribute of feminine is not in the Sunnat nor in the Kuran nor in the books of Shaikhs
possessed of heart The attribute of the masculine is found in the Kuran and in the Had s
of the Prophet.

Then to make the attribute of feminine to God is an act that befitteth not the followers of the
Sunnat and the Kuran

To acquainted learned ones and to those of information face on the Path it is not concealed
that Ma shuka signifies —

The truth of God whose glory momentarily is absolute

Out of every name He writeth another name out of every quality He bringeth forth another
quality

Thus —

ahadiyat	Unity
samadiyat	Eternity
hakikat	Truth
rabubiyat	Providence

From the events and the truths of the being (of the world) and of Godship another truth
momently displayeth splendour to the men of the Path and draweth higher the holy Tra-
veller

The Beloved is evident to the eye of vision of seekers (travellers) but since He beholdeth
strangers who wish to pluck a rose from this rose bed He hath cast a veil before Himself
and keepeth Himself concealed

To this speech —

Thy jealousy left not a stranger in the world

Therefore it became the essence of all things

Many Sufis and men of divine knowledge are assenters and thereto incliners

Now contrary to this speech is what is above illustrated

Since the (ruddy) rose beheld the grace of sweet (latest beauty) on thy coloured cheek,

In envy's fire, through the heart's grief, it is immersed in rose-water.

In the corner of my brain, seek no place of counsel .

For this (brain-) cell is full of the hum of the harp and of the ribāb

Thy Path ! — what a Path it is, that from great awe,

The surrounding river (the ocean) of the sky is only a mirage

Green are the valley and the plain. (O Friend !) come , let us not let go

The hand from the (pleasure of the) water-pool, for the world is all mirage (and naught else).

10 (O true Beloved !) In the banquet of the heart, a hundred candles (manifestations of God) kindled from Thy illumed face

'And this (is) strange, that (notwithstanding this), on Thy face, are hundred kinds of veils (prohibitors of sight).

To this, it may be said —

The mukallidān (imitators) are outside the question, for they are outside of the Muhammadan Sharā'

In this Path are —

adnā . . . the lowest,

ausāt . . . „ middle.

a'lā . . . „ highest

The adnā are those who are beginners, on whom the Sharā' prevaleth, from whom this kind of speech occurreth not, for they ever are seekers of the following of Sharā'

The ausāt are those who are in baizakh (purgatory) and middle of state, whose stage is also the preservation of their degrees

The a'lā are those who have reached the highest stage ; and whom, out of themselves, superiority of divine knowledge hath drawn

If at the time of attraction or of (mystic) superiority something (unfit) issueth from them, they are excused For, when again they come into the stage of recovering from ebriety, they ask for pardon

The Sultān of Ārifis, Ra, is of those declaring the Unity of God, at the time of superiority of divine knowledge used to say —

“ Praise be to me ! How great is my rank ”

When he came into the stage of recovery from ebriety , and a servant revealed this matter, he used to ask for pardon, saying —

' If I said —

“ Praise be to me, how great is my Rank ”

' I am a fire-worshipper Thence, I cut the cord of fire-worshippers, and say —

' No god, but God, the Powerful One '

10 See Ode 4, couplet 2

O candle (the true Beloved) heart illuminating¹
Without Thy face heart adorning my heart is dancing on the fire like roast
meat

If Hāfiz be lover, or profligate or glance player,—what then?
In the time of youth many a strange way is necessary

•

49, (59).

1. Now that in the palm of the rose (the holy traveller), is the cup of pure wine
(borrowed worldly existence),

In its praise, is the bulbul (the flattering Friend) with a hundred thousand
tongues

Seek the book of verse (truths and subtleties) and make way to the desert
(choose solitude)

('Tis the time of justice) What time is this for the College, and the argument
of the Kashf-i-Kashshāf?

Pluck up thy attachments to the people take note of the work (of solitude) from
the Ānkā (that liveth in solitude),

For, the clamour of those sitting in solitude is from Kāf to Kāf

Yesterday, the Head of the College was intoxicated, and gave decision,
Saying —“Wine is unlawful, but (is) better than the property of legacies (ob-
tained by fraud).”

5 (O Slave!) no order is thine for the dregs (bad), or for the pure (good)

Drink happily, (be content)

For, whatever our Sāki (Fate and Destiny) did is the essence of grace (and
source of justice).

2 Sahrā (desert) signifies —

The world of Love, the cause of acquisition of love

Kashf-i-Kashshāf (the explaining of the explainer) is —

A commentary on the Kurān, in whose praise the tongue of learned and wise men is dumb
Its author was Jāru-l-lāh Zamakh-sharī (*b* 1074, *d*. 1144), and its purchaser is the whole world
He is the leader of the people of the world, and forerunner of Commentators

5. durd va sāf (the dregs or pure wine) signifies —

(a) bad and good,

(b) toil and ease.

The explanation of the first line is —

Since thou hast become a slave, scratch not thy heart by the revealing of bad and good, for
which no order is thine.

The tale of claimants (outward worshippers) and the (mean) fancy of thy fellow workers

Resemble the tale of the gold stitcher and the mat weaver

Hāfiz¹ silence and these subtleties like (pure) red gold,

Keep For the false corner of the city is the Banker

The description of bad and good is the work of ulama (theologians) who are a guide to the outward man (the hypocrite) connection with whom thou hast severed and reached the desert of Love (see couplet 2)

Then be content and strain the heart's blood

قدر (Fate) signifies —

the decrees of God in a general sense

مصا (Fate) signifies —

the decrees of God in a general sense

قدر (Destiny) signifies —

the decrees of God specially applied

مصا ر قدر are associated together

3 See Ode 4

6 Mudda iyan va ham kunan (claimants and fellow workers) signifies —

Outward worshippers who in gold seeking are fellow workers with the Lovers of God

A gold stitcher (of lofty spirit) and a mat weaver (of mean spirit) lived together and (from want of concordance) displayed animosity to each other

Even so companionship with them adorneth thee not and leadeth thee from the Path

God Most High hath severed thy connection with the stage of the outward worshipper (the mat weaver) and drawn thee to the stage of Love (the gold stitcher)

7 The false corner may be the inferior Poet who tried to pass as his own the work of Hāfiz

50, (57)

- 1 If Thou call to grace, an increase of grace it is,
If in wrath Thou drive away, our heart is pure (of complaint)

To make description of Thee in the book is not (in) the limit of possibility
Why? For the description of Thee is beyond description's limit.

With love's eye, one can behold the face of our Beloved (God)
For the radiance of the form of lovely ones is from Kāf to Kāf

From the (Kurān) page of the face of the Heart-possessor (God), read a verse
of love

For that is the explanation of the stages of the Kashf-i-Kashshāf

- 5 O true Beloved, stone of heart ! with us Thou art headstrong like the head up-
lifted cypress

From the sides, what fountains (tears) there are that are on our face

O Thou, to whom the wealth of Paradise is low (worthless) and to whom equal
is none,

On account of these choice examples, — my soul is in اعراب (A'rāf between Hea-
ven and Hell)

The enemy who desireth (and assumeth) the eloquence of Hāfiz in verse, —
Verily, it is the tale of the (lofty) Humā and the path of the (lowly) swallow

- 4 See Ode 49, couplet 2

- 7 The swallow is called —

Watwat, farashtak, khuttāf

The swallow having boasted of excellences equal to those of the Humā, — the boast became a
proverb in respect to one who verily is mean and yet regardeth himself lofty

هـ (Humā) signifies —

A bird, auspicious of presence, happy of appearance, wherever it alighteth, prosperities of va-
rious kind occur through its arriving, and on whom its shadow falleth, he becometh king

It descendeth at night, and snatcheth rotten bones from the desert

Once upon a time, the swallow began to boast to the other birds of its possessing the excellences
of the Humā, and made this Ode to its name When the swallow reached not that stage of
excellence, — the matter passed into a proverb

Hāfiz had a beloved one, pleasant and much to be desired One, in enmity with Hāfiz, also had
a fancy for her, and painted her picture in his heart

When he beheld the inclination of the beloved to Hāfiz on account of the grace of his verse and
beauty of his speech he drew himself within the circle of poets

On account of this, that beloved decreased a little her inclination for Hāfiz, and increased it for his
enemy

Hāfiz became acquainted with this matter and addressed to her this Ode

51 (51)

- 1 To him that hath chosen solitude of the spectacle—— is what need?
 When the street of the Beloved is {at hand} of the desert —— is what need?

O Soul! By the need of God that is thine
 At last, a moment, ask, saying 'Ours—— is what need?'

We are the Lords of need and {ours} is no tongue to question
 In the presence of the Merciful One (God) petitioning—— is what need?

If intention be Thine against our life ——there is no need of pretence
 When the chattels are Thine, of plunder,—— is what need?

- 5 The cup world displaying is the luminous mind of the Friend (God)
 Then, of the revealing of my own necessity—— is what need?

Past is that time when I used to bear the burden of favour of the Sailor (the
 {Murshid})
 When the jewel (of divine knowledge) appeared of the Ocean (of Love)
 is what need?

6 Malâh (sailor) signifies —

(a) the Murshid of love who calleth the disciples to the path of God and the forms of travellers (who are in the stage of the ship) and urgeth their soul and breath to the shore of the Ocean of Love (for God)

(b) Love

gawhar (jewel) signifies —

(a) divine knowledge in search of which the holy Traveller travelleth the Path and endureth varied calamities This is Love.

(b) Union with the Friend (God) and the cause (love) of acquisition of perfection

Love is a cause that causeth the seeker to reach the Sought and urgeth the Lover to the Beloved
 When the seeker reacheth the Sought (God) why is it necessary to ask the cause? When in the Ocean no work remaineth say to the sailor —
 Urge thy ship to the dry land

Passed is that time when between me and thee was a mediator to whom I represented my state

No

h blossomed and the stage of
 own state and of myself seek

His answer

O beggar-lover ! when the soul-giving lip of the Beloved
Knoweth thee, petitioning for an allowance is what need ?

O Sovereign of beauty ! (by the need of Thee that is mine) For God's sake, I
consumed.

At last ask, saying.—The beggar's,— is what need ?

O pretender ! go I have naught with thee
Dear friends are present Of enemies— is what need ?

10 Hāfīz ! End thy verse for skill itself becometh clear
Disputation and contention with the pretender— is what need ?

Otherwise—

Passed is that time when, by love, I recommended myself to God, and praised, with a hundred
praises, the mediator Another time hath appeared whose source is joy
When from the perfection of non-existence, Union with the Beloved (God) calleth me there is no
need of love.

As to ceremonies due (from the disciple) to the Murshid, there are stages each of which, in the
Murshid's presence, utters " Farewell "

Muhammad saith —

" At the time when I am with God, I hear neither those angels near to God, nor those prophets
sent (to Earth) by God Of all, I am careless "

Jibrā'il, who was Muhammad's Murshid, had no access to him at that time when Muhammad was
with God

52, (54)

- 1 The court of the garden (the world) is joy giving (producing manifestations of Love's glories) and the society of friends (the soul and the body that intervene between the seeker and the Sought) pleasant,
Pleasant, be the time of the rose (the Murshid) whereby the time of wine drinkers (lovers of God) — is pleasant
- From the morning breeze momentarily our soul's perfume — is pleasant
Yes yes The perfume of desire possessing spirits — is pleasant
- The rose (the Murshid) veil unlifted prepared to depart (to the next world)
O Bulbul (holy Traveller) I bewail, for the plaint of heart wounded ones — is pleasant
- To the night singing bird be the good news that in Love's path,
To the Friend (God), the vigilant one weeping at night (for sin) — is pleasant
- 5 From the tongue of the Lily came to my ear this noble speech,
'In the old cloister (this world), the work of those light of burden — is pleasant

1 محلی بستان (garden court) signifies —

this world which is the field of the first (this) and the next world

گل (rose) signifies —

the Murshid who is the beloved and the sought after of disciples

می خواران (wine-drinkers) signifies —

(a) impostors in search of wine

(b) happy disposition which for every one is the source of concord

The world is a stage whereby the seeker reacheth the manifestations of love and tasteth the delight of union with the Beloved (God)

Although in non-existence (in the world of atoms or loosening world) the soul was immersed in union (with God) — its worth it found not and in it (union) displayed no delight

When it reached this (the binding) world and tasted the bitterness of separation the soul discovered the worth of union (with God) and towards it hastened That result is not save by means of this world which is the field for this acquisition of degrees of the first (this) and the last (next) world

Then the world is joyous by means of the Murshid Pleasant be the time of the Murshid by whose means disciples have time pleasant I

3 Bulbul (nightingale) signifies —

the holy traveller who from Love's attractions is in perils

In the world's market, is no happy-heartiness If there be,
 The way of profligacy and of happy-being of hypocrites—— is pleasant

Hāfiz' Abandoning the world is the path of happy-heartiness
 So long as thou thinkest not that the circumstance of World-Possessors
 (Kings)—— is pleasant

O holy Traveller! bewail, bring into weeping and wailing the wounded heart of the friend,
 for the plant of heart-wounded ones is effective, and the weeping of fallen ones is the cause
 of cure

Hāfiz wrote this Ode at the time of sickness of the Murshid and of his approaching death, and
 expressed regret at his own non-acquisition of the object.

53 (61)

- 1 O Lord! that candle (the beloved), night illuminating (by her resplendent beauty), from the house—— of whom is?
 Our soul hath consumed Ask ye saying —“She the beloved —— of whom is?

Now the up setter of my heart and of my religion she is
 Let us see she the fellow sleeper——of whom is, the fellow lodger—— of whom is

The ruby wine of her lip—from my lip far be it not!—
 The wine of the soul——of whom is? The cup giver of the cup—— of whom is?

For (to win) her, every one deviseth a great spell Yet known it is not,—
 Her tender heart inclined to the tale (of Love)—— of whom is?

- 5 That ruby wine (the beloved) that, though un drunk, hath made me drunk and ruined
 The associate——of whom and, the boon companion and the cup—— of whom is?

O Lord! that one, king like, moon of face Venus of forehead
 The inestimable pearl——of whom, and, the incomparable jewel——of whom is?

The Fortune of the society of that candle of happy ray,—
 Again for God's sake ask ye saying —“For the moth—— of whom is?

(To the beloved), I said — ‘Without thee, sigh (cometh) from the distraught heart of Hāfiz’
 Under the lip (covertly), laughing she spake, saying — ‘Hāfiz distraught—— of whom is?

- 1 In Love's beginning Hāfiz wrote this Ode
 5. The ruby wine may signify —
 Glories that, with complete beauty come not into view

54, (63).

- 1 Since the presentation of skill before the Beloved disrespect,— 1S
The tongue, silent, yet, the mouth full (of eloquence) of Arabia— 1S.

The Parī (the Beloved) concealed her face; and the Dīv (desires of Lust) engaged in the glance of beauty.

Through amazement, Reason consumed, saying —“What Father of Wonders (that every fair one, for whom the concealing of the face is proper, maketh glance, and giveth herself airs) this— 1S’”

The reason, ask not why the cherisher of the mean, became the sphere,
Whose design of giving, pretence without reason— 1S.

Hasan from Basra, Bilāl from Habsh, Suhaib from Damascus (arrived from distant parts, and embraced the Islām Faith)

(But) Abū Jahal of the dust of (glorious) Maka (rejected the Islām Faith).
What Father of Wonders this— 1S.

- 2 Dīv (demon) signifies —

the desire of Lust that, ardent in worship of lust, is rejected at the court of God

God saith —

“Attached to God, hast thou ever seen him who is attached to Lust?”

Who is accepted of the court never goeth thither.

God saith —

“Verily, who are my slaves, over them thou (Shaitan rejected of the court) shalt never rule”

From exceeding carelessness, the eye of man’s vision is blinded, and man hath folded up God-seeing and God-worshipping, made the desire of Lust his God, and for it, prepared all his resolution.

Then that one, before whom the favour of the Eternal hath kept the lamp of guidance, and sowed the seed of happiness in his heart,—on seeing these deeds stitcheth his eye on the back of his foot (of shame), and consumeth in amazement and anger

Notwithstanding the perfection of manifestations of God, the Acceptor of thanks, what blindness have they chosen and what bad way,—in that, having abandoned God, they have kept the desire of Lust their God.

4. Hasan Basrī Khwaja (b 642, d 728) was a very pious Muslim, noted for self-mortification, fear of God, and devotion

Bilāl (d 641) was an African freed slave of Muhammad, and the sweet-voiced crier who announced to the people when Muhammad prayed

Suhaib (native of Mosul, educated at Constantinople) came to Maka, gained his freedom, embraced Islām, and in 622 A.D. abandoning his wealth fled with Muhammad to Madā’in

He is supposed to have furnished Muhammad with scriptural knowledge. See the Kurān, xvi, 104

Abū Jahal (d 624) was an inveterate enemy of Muhammad. See the Kurān, cxi.

- 5 In this parterre (the world) none plucked the rose without the thorn
 So the (glorious) lamp of Mustafa (the soul) with the (horrid) flames of Abu
 Lahab (imperious Lust)—— 15

For half a barley corn I purchase not the arch of the monastery and of the inn
 (the place of worship of Ābids, outward worshippers and of austerity of
 Zahids, sitting in the prayer niche)

Because for me the tavern (the stage of love and of divine knowledge) is the
 palace and the foot of the jar (the perfect Murshid possessor of mysteries)
 the pavilion (the lofty building and impregnable shelter)—— 15

The beauty of the Daughter of the grape (love) is the light of our eye Per
 chance

In the veil of (white) glass (the perfect Murshid) and in the screen of the (red)
 grape (the perfect Murshid) it—— 15

- 5 Abu Lahab (d 624) was Muhammad's uncle and one of his bitterest enemies See the Kuran P
 disc 76 cxi 1

- 6 Kḥanakah 12 ribat (the monastery and the inn) signifies —
 a place wherein people of religion (shara) are distraught

ched ones

tanab (tent) signifies —
 a lofty building and impregnable shelter

- 7 dukhtar : raz (the daughter of the grape) signifies —
 Love.

jamal-i-dukhtar : raz (the beauty of the daughter of the grape) signifies —
 the grace whence love springeth and poureth the splendour of manifestations upon the holy
 traveller Then love is concealed in the screen of the heart and collected within it and its
 fruit is the manifestations of glories and its treasury the Friend (God)

Zujaj (glass) and anab (grape) each signifies —

(a) the perfect Murshid the comprehender of the circumstances of the stages and of the set
 tings

(b) the heart of the holy traveller that like glass is in the accidents of perils

The explanations are —

(a) When by the Friend's grace the eye of my vision opened and my heart with the beauty
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

Now seek a remedy for thy pain in that ruby exhilarating draught,
Which in the crystal goglet, and the glass of Ḥalb (Aleppo)——

15

O Sir ! a thousand reasons and manners, I had
Now, that I am intoxicated and ruined, (thus my state, due to the) invitation of
one void of manners——

15

10 Bring wine, for, as (is the way of) Hāfiz, the asking God for aid always
In weeping in the morning-time, and in supplication at midnight——

15

8 مراحي چيني و شيسه حلي (the crystal goglet and glass of "Halb") signifies —

Men of spirituality and divine Ārifs, who have made themselves pure of the dross of blame-
able natures and of bestial qualities, and adorned themselves with inward purity

The explanation is —

When through God, love took me, and dwelt within me,——it is proper that I should not run
to every remedy, in every direction, but should seek my remedy from the exhilarating
draft that is with men of spirituality and with divine Ārifs

I hold excused outward worshippers, and to them incline not For I have no help of remedy
seeking, and from them, my pain is not remedied

For these are the physicians of the brute not of man.

Who is in the stage of brutality seeketh his remedy from the physician of the brute

Who is in the stage of spirituality and of humanity seeketh his remedy from men of spirituality
and of humanity

For the ruby exhilarating draught, see p 73

55 (52)

- 1 More pleasant than the pleasure (the manifestations of glories of the Absolute One, God) and the enjoyment of the garden and the spring (the world adorned with trees and flowers)—— is what?
Where is the Sāki (the Mursbid)? Say —“The cause of our waiting—— is what?

Every pleasant moment that appeareth, reckon plunder
Delay is to none For the end of work—— is what?

The fetter of life is bound by a single hair keep sense
Be thy own grief devourer Time's grief—— is what?

The meaning of the Water of Life and the garden of Iram (Paradise) ——
Save the bank of the rivulet and the wine (of love, the cause of eternal life)
pleasant tasting—— is what?

- 5 The austere one (the Ābid, or the Zahid)——and the intoxicated one (the profligate)——both are of one family
To whose glance, shall we give our heart? choice—— is what?

- 4 The garden of Kram See the Kuran P Disc 20 21 to xxxviii Ouseley's Persian Collections Vol III No I p 32

Of this garden God said —

Iram is possessed of pillars like to which nothing was made in cities

The water of life is found in the Zulmat (the Land of Darkness) See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nama i Nizam cantos 63—70

This couplet is the confirmer of couplet 1

- 5 The Ābid is in the garment of explanation of Love for God

Mast (intoxicated one) signifies —

A profligate who outwardly and inwardly hath life in love like one intoxicated

The Zahid the Ābid the lover and the profligate all are seekers of God the absolute existence

We are the seekers of whom? We scratch the heart of whom? We come to whom? We choose whom?

Hāfiz wrote this Ode at the beginning of state (hal) when perturbation appeared to him

Now perturbation occurreth at the beginning (bidayat) and at the end (nihayat)

Men of discernment say —

Those that are near (God) have more perturbation

The secret within the screen, what knoweth the silent sky ?

O pretender (philosopher)! thy contention with the screen-holder (the revolving sky)—— is what ?

If the esteeming rightly (in pardon) the forgetfulness and the negligence of the slave——be not His, (and every one hath a stage for minute enquiry),

The meaning of the Omnipotent's pardon and mercy—— is what ?

The Zāhid desired the wine of Kausar, and Hāfiz, the cup (of love)

Let us see between these two, the choice of the Omnipotent—— is what ?

6. Parda-dār signifies —

The revolving sky

O claimant ! what power attachest thou to the sky that it is fate and destiny, whose order before it (the sky) is vile.

What rank is the sky's that, into hidden mysteries and into God's order, it entereth, and displayeth the key of the casket of mysteries ?

O claimant ! thy contention with the sky is what ? What is the rank of the sky, whereto thou assignest good and bad, and wherewith thou comest into opposition, saying —

O sky ? thou didst so and so, and broughtest not forth my desire

8. That is

Whether God will prefer the Zāhid or Hāfiz

Mudda'ī signifies —

Philosopher, whose sun of the stages is Revelation.

56 (53)

- 1 From the city, my moon (the beloved) went this week to my eye (by reason
of pain of separation) a year it—— 1S
The state of separation what knowest thou—how difficult the state 1S?
- From the grace of her cheek, in her cheek the pupil of my eye
Beheld its own reflection, and imagined that (on the Beloved's cheek) a musky
(dark) mole it—— 1S
- Milk (so youthful is my beloved) yet droppeth from her lip like sugar,
Although, in glancing, her every eyelash a slaughterer—— 1S
- O thou that art in the city the pointing stock for generosity—
Alas! in the work of (caring for) strangers, wonderful thy negligence—— 1S
- 5 After this, no doubt is mine in respect of (the existence of) the incomparable
jewel
For, on that point, thy mouth (by its exceeding smallness and freshness) a sweet
proof—— 1S
- Glad tidings, they (Fate and Destiny or a party of lovers of God) gave that thou
wilt pass by us——(may God's grace be thy companion!)——
Change not thy good resolve for a happy omen it—— 1S
- By what art, doth the mountain of grief of separation draw
Shattered Hāfiz, who through the weeping of his body, like a reed—— 1S

5 حشر فرد signifies —

a jewel which on account of its exceeding smallness cannot be divided
Muslim sages have denied that such a jewel existeth

7 That is —

Like the fibre that at the time of mending a reed pen cometh forth from the reed

57, (60).

1. Though wine (love) is joy exciting¹ and the breeze (the Murshid) rose-en-slaving,
 (Openly) drink not wine (of love) to the sound of the harp (the holy traveller's utterances of love's mysteries) For hold the Muhtasib (the law of Muhammad) — 15

If to thy grasp fall a flagon (ecstasy and rapture) and a Companion (the true Beloved),
 Drink with reason, for the season, fraught with calamity — 15

- 1 باد (breeze) signifies •

The Murshid, the causes of decoration and of purity of the disciple's heart

نانگ جنگ (the harp sound) signifies —

The spreading of love's mysteries, which is the essence of peril

Though Love giveth delight, and the Murshid, in the explanation of divine knowledge and of truths, is as swift as *rakhsh* (Rustam's steed), and is the cause of complete delight, — yet, secretly, drink the cup of love and spread not its mysteries, lest the concealers of mysteries call thee atheist and infidel.

"Who is led by God, none can mislead •

"Who is misled, none can guide aright."

- 2 صراحی (flagon, goglet) signifies —

(a) ecstasy and intoxication,

(b) the heart of the holy traveller.

حریف (companion) signifies —

(a) the true Beloved,

(b) the Murshid.

If, from union with the true Beloved, ecstasy and intoxication occur, strive with reason and sense, and fear time's tumult. For, contrary to the *sharā'*, nothing appeareth.

Again —

If the splendour of love appear from thy heart, and the perfect Murshid, who may have attained the stage of direction, fall to thy hand, — practise love with knowledge and wisdom, come not with feeble rein upon the travelling of His Path, and strive in the concealing of the mysteries of Love

For, the time is tumultuous, and the gibbet of the followers of Mansūr Hallāj is fierce God forbid that one of the mysteries of love should — in the way of such a triumphant and happy one (Mansūr Hallāj) — be revealed to thee

Before him, the holy traveller hath many stages, in search of which he is heart-wounded, and, as a beginner, in joining the Friend (God) is, in the opinion of those possessed of perfection benefited

(O holy Traveller!) Conceal the cup (of thy existence) in the sleeve of the tattered garment (of the سرع)

For like the wine flagon's (ruddy) eye, time is blood shedding

With the colour of wine (some of the mysteries and stages of love) we cleanse the religious garments (the existence of the holy traveller) with (penitential) tears

For, the season of austerity, and the time of piety it—

15

3 مرقع (patched garment) signifies —

(a) the garment of the Sufis which they call Zhinda

(b) the Muhammadan Law shara' سرع

(c) patience and endurance

ناله (cup) signifies —

(a) the existence of the holy traveller whom like a cup the Murshid bringeth into revolution about him

(b) the mysteries of love

O Lover! conceal thy love in the garment of patience divulge naught lest the punishment of the shara' fall upon thee

O holy Traveller! conceal thyself in the garment of the shara' divulge not the mysteries of love For the people of the time are bloody

So be that thy exterior may be the putter on of the garment of the shara' and thy interior the taster of the taste of the Eternal

That is —

There issueth from thee something (word or deed) that befitteth not the shara' For the people of time shed blood like the flagon's eye (of red wine hue) and the concealers of mysteries are in strife and pass none by them lest he should bring into revelation the mystery of love

4 ناله (wine) signifies —

(a) Love that is the source of joy to people of love

(b) Sensual delights

رنگ ناله (the colour of wine) signifies —

The signs of love the appearing of some of the mysteries and stages

حرقه (religious garment) signifies —

The existence of the holy traveller whose travelling in love is with knowledge

The explanations are —

(a) For divulging love's mysteries that involuntarily were revealed by us that tinged the colour of the religious garment of our existence and that drew us into the world's suspicion—we wash that religious garment of existence with penitential tears and seek for ourselves escape from that suspicion

It is the season of austerity strive not with the shara' (herein such revealing is unlawful)—for time is subjected to the shara'

(b) From the colour of sensual delights (wherewith we have nurtured the elemental existence and made it red and white and wherein we have passed a long life) and from outward worshippers—we have withdrawn ourselves and rested among inward worshippers and we wash that ruddy existence with penitential tears

Bringing just into austerity we make it powerless making non-existent the picture of the exterior we engage in the painting and the repairing of the interior

For it is the season of austerity not of strife (against God's commands)

- 5 The up-lifted sky¹ Is it not the sieve blood splattering,
Whose scattering, the head of Kısra and the crown of Parvīz—— is?

From the revolution of the inverted sphere, seek no sweet pleasure.
For all mixed with dregs the pure (substance) of this head of the wine jar——is.

O Hāfiz! (with thy sweet verse), thou hast captivated 'Irāk and Fārs.
Come. For the turn (of capture) of Baghdād, and the time of Tabrīz—— is

- 5 Khusrān Parvīz (*d.* 628) was a Sassanian King of Persia.

Kısra signifies —

Cyrus, a title of the Sassanian Kings

- 7 'Irāk, Fārs, Baghdād, and Tabrīz are —

(a) names of territories and cities,

(b) „ „ musical modes

When this Ode was written, the laws against wine-drinking were severely enforced.

To the illusory Ka'ba, travellers by land proceed —

by Fārs.

„ 'Irāk.

„ Tabrīz

„ Baghdād.

and, finally, by the desert.

For verse-sake, 'Irāk is placed first.

As for verse, are stages and modes,—so for travellers to the true Ka'ba are four stages

i. قرب برائى approach to spontaneous acts of devotion, not prescribed by the religious law

ii قرب مرايى approach to divine precepts.

iii الجمع بينهما the sum of both.

iv. التحقيق والتمييز بين مراتب (الالهيه من الخلقيه من الحقيقه والحيله

the verifying and discriminating between God and the degrees of God and of His creatures, in truth and in appearance

In front is the terrible desert, wherein save terror naught hath power

O Seeker, in knowledge of it, stand firm.

Shāikh Muḥī-u-d-Dīn ibn 'Arabī (*b.* 1166, *d.* 1238) in his *Fusūsu-l-Hikam* saith —

The stages are —

i شريع the religious Muslim law.

ii طريق „ Path

iii حقيقه „ Truth.

iv معرف „ Divine knowledge

As appeareth to the Lords of شرع, and in front is the desert of حق الحقيقه the truth of truth, which is limitless

O Hāfiz! since thou hast turned into the Path of Love, and travelled some of the stages and degrees, sit not at rest, for long is the Path, and endless are the stages

Come, so that with thee I may travel the other stages in front, and reach to my desire.

For the traveller of the Path, so long as he attaineth not his object, resteth not save through necessity, which, resting, is the strengthener and aider of the Path

When Nādir Shāh was at war with Afghānistān, he made a pilgrimage to the tomb of Hāfiz, and cast an omen (fāl) by the Dīvān

The couplet that appeared was this couplet 7

Accordingly he attacked Baghdād and Tabrīz, and rescued them from the Turks.

58 (62)

- 1 O (distraught) bulbul (illusory lover) ' bewail if, the desire of being a lover with
me, thine—— 15
- For, we two are, weeping lovers and our work weeping—— 15
- In that land (the holy traveller's abode) where bloweth the fragrant breeze from
the (true) Beloved's tress (divine attraction)
- For boasting of the (fragrant) musk pods of Tatar, what room—— 15
- Bring the wine (of love) wherewith we may becolour the garment of hypocrisy
(borrowed illusory centreless existence)
- For, we are intoxicated with the cup of pride, and (with us only) the name of
sensibleness—— 15
- Who have closed the doors of repentance? Now arise
- For, at the time of the rose, repentance on the part of a Lover useless—— 15

- 1 زمينى (land) signifies —
the traveller's abode, created from the element of dust
طَرَف (fore-lock turban fringe) signifies —
divine attractions
Hafiz hints at the acquisition of that stage wherein the holy traveller's existence exhaleth musk
Thus Muhammad obtained the name of سَمِى the fragrant breeze
- 3 Bring wine of love wherewith we may becolour (may exchange) this centreless borrowed ex-
istence for non-existence wherefrom that may come to hand that is fit for everlasting exist-
ence
When the Possible scattered the dust of Possibility
Save the necessarily existent one (God) naught remained
- 4 گل (rose) signifies —
(a) the Murshid of men of love whose heart hath expanded like the rose-bud and concealed
the meaning of love
(b) the spring of life and the youth of the holy traveller whose weakness and powerlessness
are destruction
- The doors of repentance they have not closed nor wounded hearts with these wounds
Now practise love play and other work For to desist from being a Lover when thou causest
thyself to reach the Murshid or at the time of spring or of youth is sinfulness At this time
repenteth that one who is void of knowledge
Without Love's favour the Lover's heart is not inflamed natures bad and worthless become
not consumed and laudable natures take not up their abode and God accepteth him not
either as a lover or as a beloved
- For the discovery of the Absolute Existence (God) From it it is not proper to tarry and to draw one's self to
the mean ones
Verily this is Love the cause of acquisition of lofty degrees and of greatest discovery

5. To devise the fancy for Thy tress is not the work of immature ones .
 To go beneath the (suspended) chain (of death), the way of a bold one — 19
- Wherefrom love ariseth, is a hidden subtlety,
 Whose name neither the ruby lip, nor the auburn hair—— 15
- The person's beauty is not the eye, nor the tress, nor the cheek, nor the mole ,
 In this matter many a thousand subtlety, heart-possessing—— 15.

5. رلف (tress) signifies :—

- (a) the attraction of the divine grace and drawings of endless divine bounty ,
 (b) the hidden divine essence, the upspringing of the world which is the stage for knowing the first (this) and the last (the next) world.

عبار (a knave) signifies —

a bold one who at night prowleth, and whose foot trembleth not with fear

"chain" signifies —

the chain wherewith, in the slaughter-place, they hang thieves, and so spill their blood

The explanations are —

- (a) To devise the idea of the attraction of Thy grace is not the work of a low one, and the endurance of its vicissitudes is not in the power of every one of bad end.

For it is a suspended chain beneath which is the blood of hundreds of thousands

Who is fearless of himself being slain, and in life-play is quick and alert,——his work it is, it is not the work of one brainless, full of skin

- (b) To devise the idea of the world's creation, and to weigh one's self in the balance of justice, to consider it the field of the last (next) world, to take from it pleasure,——is not the work of immature ones

O Seeker ! O Father of Lust ! desist from its search. For, it is a suspended chain, and below it is spilled the blood of hundreds of thousands To go beneath the chain is the work of a bold one, whose centre is in endurance of adversities.

6. لطیعه (subtlety) signifies —

a subtle matter, difficult to discern, and, when discerned, causeth a pleasant time to the finder

In lovers' heart, is a hidden subtlety and concealed mystery, whereby love becometh revealed and the lover distraught——not by the beauty of beloved ones, nor by their mole and tricked line

For Love is at the stage of fire, the enkindling fuel is that tress, lip, mole, and tricked line of heart-ravishers, and the fuel is the cause of kindling and of burning of the fire

7. چشم و رلف و عارض (the eye, tress, and cheek) signifies —

The arraying of the exterior, the displaying of austerity, and the revealing of chastity.

نکته (point) signifies —

something born of thought befitting beauty and goodness.

دلدارى (heart-possessing) signifies —

the observance of manners in the presence of the Maulā, and the preservation of degrees in the first (this) and the last (next) world.

The beauty of the Beloved's eye verily is not the eye, the tress, the cheek, and the mole (which are the cause of increase of beauty) Nay, they are very different things which for beauty-increase, are necessary. But the Beloved is at a stage, whereat He can stand equal to a thousand When I bring my thought to diving in the sea of truth, such jewels of meanings I bring up that the goodness of the Holy Traveller consisteth not of the arraying of the exterior, the displaying of austerity, and the revealing of chastity.

Many are the degrees, the observance of which are necessary.

O seeker ! desist not from preserving them for the path of vision save this is naught.

For half a barleycorn Kalandars of the Path purchase not,
The satin coat (of worldly rank) of that one who void of skill (and spirituality)

15

To Thy threshold (the sky of joyousness), one can reach only with difficulty
Yes

With difficulty, the ascent to the sky of joyousness——

15

10 In the morning in a dream, I beheld the glance of union with Him
Oh excellent I when the stage of sleeping better than the (stage of) waking——

15

To an exceeding degree, reached the tyranny of the Friend and I fear
That the end of His tyranny, the beginning of His flight——

15

Hāfiz¹ vex not His heart with weeping, and conclude
For, in little injuring everlasting safety——

15

8 كالداری (Kalandars) signifies —

those without attachment and saved of truth

لب (coat) signifies —

The rank and dignity of the world which is the source of desire and lust

That one who in the arraying of his exterior hath engaged and in truth engaged not who hath surrendered the sweetness of the knowledge of God who is void of skill and spirituality and intent only upon rank and dignity ——the degrees of such a one the Kalandars of the Path purchase not for half a barleycorn

Kalandar Yusuf (a native of Andalusia Spain) founded the order of Kalandars For a long time he was a disciple of Hajī Baktash (1361 A D) but being dismissed from the order on account of his arrogance he established an order of Darvishes with the obligation of perpetually travelling about and of entertaining an eternal hatred against the Baktashs and the Maulavis

The title Kalandar which he assumed and which afterwards he gave to his disciples signifies *pure gold* in allusion to their purity of heart to their spirituality of soul and to their exemption from all worldly contamination

The Kalandar liveth on alms travelleth shoeless and practiseth severest austerities (to merit Heaven's favour) the title is given to all Darvishes distinguished by their brethren for acts of supererogation for revelation and for supernatural grace

From among the Kalandars have sprung fanatics assassins and Mahdis

See Ode 36 c 1

59, (64).

- 1 O Zāhid, pure of nature ! censure not the profligates ;
 For, against thee, they will not record another's crime
 If I be good (I am for myself), or if I be bad (I am for myself). Go thou be
 thyself (about thy work)
 In the end, every one reapeth that work that (at this time) he sowed
 Of the former kindness (established) in eternity without beginning,—make
 me not hopeless
 What knowest thou,—behind the screen who is good, who is bad ?
 Every one, whether sensible (sober) or insensible, is the seeker of the (true)
 Beloved
 Every place, whether the masjīd (of Islām) or the church (of the Kāfir), is the
 house of love.
5. From the cell of piety,—not only I fell out
 My father (Ādam) also let go from his hand Paradise of Eternity without end.
 (Together are)—my head of submission and the brick of the Tavern-door
 If the complainant understand not this speech, say —Thy head and brick (beat
 together).
- Pleasant is the garden of Paradise but beware,
 That thou reckon plunder—the shade of the willow, and the border of the
 field.

4. This couplet hints at a stage of the stages of Love wherein, when the holy traveller arriveth,
 absolute effacement is his.
 In all places, from all persons, the manifestations of the true Beloved (God) cometh into his
 vision, and, out of every act, the true Agent (God) appeareth to him
 In a discussion (*Nineteenth Century*, April-June, 1881) on agnosticism in which Professor
 Huxley, the Bishop of Peterborough, and Dr Wace took part,—it was stated that the
 priests of the Church of England call him an infidel who believeth not what they believe
 The priests of Islām call him Kāfir (infidel), who believeth not what they believe
 This being so, who is an infidel ?
- 7 Although the garden of paradise hath grace, and in comparison with itself reckoneth no other
 stage,—yet certainly reckon as plunder the life of the world
 For, it is the stage of purpose, and the cause of propinquity, to Him that is without decline (the
 Eternal)
- In this sense Ābdu-l-lāh Ansārī saith —
 "O Ansārī ! The world is a dust-heap, whereon wise men sow, it is not a place wherein igno-
 rant men wander"
 The Cream of the Moderns, Beloved of Hearts of the people of Dignity,—Shāh Abū-l-ma'nī

Rely not on thy work For in that day of Eternity without beginning
What knowest thou—what creation's pen hath recorded against thy name?

If thy disposition be all this —O excellent, thy good disposition!
And, if thy nature be all this —O excellent thy good nature!

- 10 O Hāfiz! If, on the day of death, thou bring a cup (of Love)
Immediately they will take thee from the street of the tavern to Paradise
-

in the Mukadama i-Suluk i Mā anī saith —

O distraught one! What is the world? It is the illusory truth-displaying It is not the
truth illusory-displaying

- 9 If thy disposition be all this that thou desirest the life of the world for the reason that it is the
cause of Union with the Eternal —O excellent thy good disposition
If thy nature be all this that thou desirest the life of the world for the reason mentioned above
—O excellent thy good nature apart from evil!

Sirāst signifies —

the creation and disposition of the recogniser of good the source of truth

60, (112)

- 1 Now, that the fragrant breeze of Paradise bloweth from the rose garden.
(Together are)——I and the wine, joy-giving and the Beloved, of the nature of
Hūr.

To-day, why boasteth not the beggar——of empire?
For his (lofty) pavilion is the Cloud's shade, and his banquet place, the field's
(wide) border

The sword (the Murshid) uttereth the tale (of glories) of the (spring month) Urdī
bīhīsh
No Ārif is he, who purchased a loan (the hope of to-morrow), and let go cash
(divine glories here)

- 1 Observe that —

Rūs	is the plural of Rūsī,
Rūm	„ Rūmī,
Hīnd	„ Hīndī,
Turk	„ Turkī,
Jinn	„ Jinnī,
Hūr	„ Hūrī

Consequently, it is improper to say —
Jinns (genii).
Huris (Houries)

- 3 *حس* (sword) signifies —

the Murshid, whose existence is a sword of divine truths, and a garden of endless divine
knowledge

آردی بهشت (Urdī bīhīsh) signifies —

a spring month, wherein mountain and plain become a tulip bed, and the garden and the
sword, a rose-bed.

The Murshid saith —

the revealing of God is everywhere, thy existence is the veil-shower as (in Ode 308, couplet
9) Hāfiz saith —

In this sense, Shaikh Hasīn Mansūr Hallāj (d 919) speaketh, uplifteth the mantle of care-
lessness from the eye and displayeth the path to Unity

“Be traceless of all name and trace

“That thou mayest clearly behold the face of the Beloved (God)

“Every jewel (man's existence) is for the concealing of ‘we and I’

“Intoxicated it (man's existence) became with the wine of union with the Beloved ”

Then, wise is not he, who passeth from the view of cash, and falleth into the view of loan

‘Ārif has the glory of God here, and the Companions of the Exterior have the hope of to-
morrow

O wise man? Come out from the hope of to-morrow, let not go from thy hand the saddle-strap of
the companions of glories

For whoever, in hope of to-morrow, gave from the hand present glories, hath fallen from being
present with God to being absent from God

The Murshid speaketh of the visions of glories, and of them giveth news to the disciples

With wine (of divine love) make (prosperous) the fabric of the heart For this
evil world
Is bent on that it may make a brick of our dust (in the gravel)

- 5 From the enemy (this world) seek not fidelity For a feeble ray it giveth not
When thou kindlest the candle of the cloister (of the Mushm) from the lamp of
the church (of the Kafir)

Then he is not wise, who passeth by present glories and falleth into the promise of to-morrow
It is necessary to move and falling and rising (struggling) to reach the Friend (God)

When veil less Thy beauty is manifest to-day

In astonishment I am For what is the promise of to-morrow?

- 4 For God Most High liveth all else perisheth

- 5 دسیمی (enemy) signifies —

The world and its people Flee from the friendship of these for this is very good for thee

مردم (monastery) signifies —

The worship place of Islam But verily it is the worship place of Zahids of Ābids and of
Christians

Here since it is opposed to kunisht (church) and poetry hath usually given the usage of it—
the meaning is the worship place of Islam

کنس (church) signifies —

the worship place of ħuffar (infidels) possessed of torment

Seek not fidelity from the world and its people turn not towards the world be not proud of its
fortune scratch not thy heart from love for it

For in the state of divine knowledge to incline to it and having abandoned the Friend to be
with it is to kindle the candle of the worship place of Islam with the lamp of the worship
place of Infidels and therefore to gather grief

To the luminous mind of the companions of intelligence and to the Lords of the Path it is not
concealed that this couplet resembleth many speeches that came from Muhammad the Chief
of the World and of the Sons of Ādam —

Abstain ye from the pleasures of the hot bath the dust heap and the green of its vegetation
(*Khazra u-d daman*)

I give ten explanations of the phrase *حصرا الدمن* *khazra u d-daman* —

- (a) a beautiful woman who may have come into existence from unworthy origin and bad
stock like the vegetation of the dust heap

Though she is in appearance good and in form pleasing she inclineth to her own bad
stock and bringeth forth unfit children

From the bad stock how is produced the pleasant nature?

The snake's form behold its nature know

- (b) The world Although the world and its decoration presenteth beauty yet being centreless
it standeth not through slackness of root stem

The world's produce — old to new —

Since it is a passer away is not worth a barley-corn

- (c) Hypocrisy arising from the wickedness of lust and the shamelessness of imposture
Though apparently like the vegetation of the dust heap it displayeth decoration —
verily it produceth the poison of the slaughterer

Regard not the enemy sweet and soft

In the pleasant sweetmeat verily is poison

(O Zāhid!) For recorded (open) blackness (of sin), reproach not me intoxicated
 Who knoweth what Fate (in Eternity without beginning) hath written on his
 (fore-) head?

From the bier of Hāfīz, keep not back thy foot.
 For though he be immersed in sin, he goeth to paradise

(d) Unlawful wealth (obtained from the oppressed and the orphan)
 Though, apparently, like the vegetation of the dust-heap, it is pleasant, yet, coming
 from a vile source, it is hateful to men of spirituality
 "The pollution of unlawful wealth in thy belly
 "Giveth all deeds to the wind (of destruction)."

(e) The counsel of a fool
 Though, apparently, like the vegetation of the dust-heap it is pleasant, yet it inclineth to
 vileness
 "The wise enemy, who is in pursuit of one's life,
 "Better than the friend who is foolish."

(f) The gift of a vile one, or the kindness of a worthless one
 This, like the vegetation of the dust-heap, is produced out of place. Its end inclineth to
 ——"who and when"
 "The hopeless one is better for the reason that God giveth hope from no-place"

(g) The piety of hypocrisy and of austerity
 Though, like the dust-heap, it displayeth beauty, therefrom cometh evil-upspringing
 "Counsel with a hypocrite hath no superiority,
 "For the vegetation of the dust-heap hath no permanency"

(h) Alchemy
 Though like the vegetation of the dust-heap, it appeareth pleasant,—yet it giveth naught
 save infirmness and speciousness
 "Towards the Alchemists, haste not
 "All Alchemy is false, all alchemists are liars

(i) Magic
 Since it hath no stock, it remaineth not long and befitteth not heart-straitedness
 "If a magician attain rank,
 "Know this that he is-Su'bān, the Magician"

(k) One who is possessed of unusual power in miracle
 When he worketh a piece of magic, he thinketh it good like the vegetation on the dust-
 heap
 But since it is not of the source of truth, people of truth approve it not
 Words like philosophy, subtleties of divine knowledge (which issue from the magic-ex-
 plaining tongue of men of God) are from the boundless divine treasure that is buried
 beneath God's throne
 Its rank was found by the jewel-scattering tongue of Muhammad, it shone like the sun
 from the glory of the glory of the most noble of created beings (Muhammad), and it
 hastened to the fortune of Muslims

7 When Hāfīz departed from this world, none, on account of his apparent sinfulness, approached
 his bier
 A person, casting an omen (fāl), opened the Divān, and beheld this verse
 All gathered together, and uttered prayers for him

61, (94)

1 O Zāhid ! Go and invite me not towards Paradise

For in eternity without beginning God created me not of the people of Paradise

A grain of the harvest of existence cannot take up

Whoever in the street of effacement (that outside God) sowed not a grain in the path of God

(Together are)—Thou and the rosary and the prayer mat, and the path of austerity, and of chastity

(Together are)—I and the tavern (the stage of love and of divine excellence) and the bell and the path of the cell and of the place of worship (the world of Omnipotence or highest heaven)

3 مصلی (a place of prayer) signifies —

an id gāh in any city especially in Shiraz

کنس (church) signifies —

the place of worship of Jews and of fire-worshippers

ددر کسب (cell and church) signifies —

(a) the place of worship of infidels

(b) عالم حرور the world of Omnipotence or highest Heaven

It may be said that manifestations of glories also appear in the عالم ملکوت (the world of angels) and that therefrom they should not be specially assigned to عالم حرور (the world of Omnipotence; or highest Heaven)

I reply :—

Although the world of angels is an exemplification of the manifestations of glories those manifestations are (in the opinion of men of divine knowledge) without credit for they are

—

travellers and

For this crowd of holy Travellers are ordered to conceal mysteries and therefore with the Kafirs they consider themselves connected

Otherwise God forbid that their deeds and conduct should be in this way contrary to safety

O Zāhid ! Thou and the rosary and the prayer mat and the path of austerity and of exalted chastity (all which are the marks of existence and of farness from God)

I and the tavern and the bell and the path of the cell and the church (which are the marks of oneness and joyousness)

Oneness is the stage of effacement (fana) so long as they reach not fana they laboriously struggle (see couplet 2)

Devotion in hope of Paradise is the wish of all but this fitteth not people of divine knowledge

For God created Paradise for the sake of us and chose us for the sake of Love and divine knowledge out of all the people of the world

Then every lofty existence (that doeth devotion for the sake of God) goeth in hope of Paradise from Him

O pure Sūfi ! forbid me not wine. For the All Wise,
In eternity without beginning, kneaded our plaster with pure wine.

- 5 The Sūfi, pure (of love, save for God), is not like me (worthy) of Paradise, who
Left not the religious garment (of his own existence) in the tavern, in pledge
for wine (of love for God)

From the pleasure of Paradise, and the lip of the Hūr ease is not his
Who, from his hand, let go the skirt of my Heart-possessor (God)

O Hāfiz ! If God's grace show favour to thee,
Be free from Hell's grief, and secure of Paradise

5. Every Sūfi, who is a drinker of wine, is not of Paradise like me
If biḥisht (he let go) be read from nahisht (he let not go) —
The Sūfi, pure (of love, save for God), is not like me (only) worthy of Paradise
Nay, he is worthy of viewing God, because he effaced in divine love the religious garment of his
own existence
6. Supposing the pleasure of Paradise and the lip of the Hūr to be his, ——— yet, ease is not estab-
lished for him.
- 7 The last line may be —
Be free from (careless of) the torment of Hell, and (be free from) the happiness of Heaven

62 (95)

- 1 O fragrant morning breeze (the Angel of Death) ¹
 The Beloved's rest place — is where?
 The dwelling of that Moon-Lover slayer, Sorcerer — is where?
 Dark is the night (the world) and in front the path of the Valley of Aïman
 (the desert of the Path)
 The fire (of God's splendour from the olive bush) of Tor where? The time and
 the place of promise of beholding — is where?
 Whoever came to this (effacing) world hath the mark of ruin (the effacement by
 death, of this borrowed existence)
 In the tavern (the world), ask ye saying — 'The sensible one — is where?'
 One of glad tidings is he who knoweth the sign
 Many are the subtleties The confidant of mysteries — is where?
- 5 Every hair tip of mine hath a thousand bits of work with Thee
 We, — are where? And the reproacher void of (knowledge of) work —
 is where?

- 1 نسم سحر (the morning breeze) signifies —
 The angel of death who causeth the message of the seeker to reach the Sought (God) and
 changeth the Sought into the seeker (i.e. God becometh the Seeker)
 By that message having become delighted he joyously reacheth the Sought (God)
 O excellent the man to whom this fortune appeareth ¹
 O excellent the exalted one whose slayer is God ¹ O excellent the slain one whose blood
 price is God ¹
- 2 Aïman is the name of the valley in Mount Tor (Sinai) wherein God appeared (in a burning
 olive bush) to Musa See Ode 02
 The first line pointeth to God's mercy the second to His wrath
- 3 The second line is a proverb
 Even as in the tavern none is sensible—all are insensible—so in the world is none without
 the mark of ruin (the being insensible)
- حانات (tavern) signifies —
 The world the place of acquisition of love and of the existence of effacement and until the
 effacing he is entangled in one calamity He hath either grief of this world or of the
 next world or the grief for the Lord (God) appeareth from his heart
 The seeker of this world is distressed the seeker of the next world a labourer Higher than
 both became the happy seeker of God
- 5 The reproacher signifies —
 The man of the world who from want of knowledge of this work reproacheth me
 The second line means —
 Between me and the reproacher are differences—mine a thousand bits of work his, no
 work

The lover, shattered with pain of grief of separation from Thee, consumed
Thou Thyself askest not, saying —“ That lover, grief suffering, — is where ? ”

Reason hath become distraught that musky (dark) tress, — where ?
(Apart) from us, the heart hath taken the corner (of retirement) the eye-brow
of the heart-possessor — is where ?

The cup, and the minstrel, and the rose, — all are ready.
But, ease without the Beloved is not attainable The Beloved — is where ?

Vexed with the cell and the cloister (outward worship) of the Shaikh, — is my
heart

The friend, the young Christian (the spiritual Sage) — where ? The house of
the Vintner (the perfect Ārif) — is where ?

10 Hāfiz ! grieve not of the (cruel) autumn wind (which bloweth) in the sward
of the world

Exercise reasonable thought The rose (time) without the thorn (the autumn
wind) — is where ?

9 درسا لعه (the young Christian) signifies —

(a) the spiritual man who may have escaped from mean qualities and gained laudable qualities,

(b) the attraction of the inn

حمار (Vintner) signifies —

the perfect Ārif, the comprehender of divine knowledge of truths

Where is the remedy that, by way of superiority from the world of spirits, may be profitable to
hearts and understandings.

63, (99)

- 1 The great curve that, into the bow (of thy eye brow), thy bold eye brow—— cast
 In design of the blood of me miserable powerless it—— cast
 Wine drunk, sweat expressed (I know not) when thou wentest to the sward (and
 broughtest it to this state)
 (But, I see) that ere into the ruddy Arghavan thy sweat—— cast
 With one glance in boasting that the Narcissus made
 A hundred calamities into the world, thy eye s deceit—— cast
 Through shame of that one who likened it (the lily) to thy face
 Dust into her own mouth by the hand of the wind, the lily—— cast
 5 Last night, intoxicated I passed by the banquet place of the sward
 When, into the idea of (likeness to) thy mouth me the rose bud—— cast

1 ح (curve) signifies —

(a) حجب which is an arched recess wherein men seek manifestations of the beauty of the Friend (God)

(b) a veil which is the حجاب (prohibitor) between the seeker and the Sought

This is a mystery pleasing to the learned ones

If the prohibitor intervene not—the seeker and the Sought becoming one suffer loss

The seeker is put for the forehead and the Sought for the face If the eye-brow be not between them verily the forehead and the face become one

That arch—(which Thy bold eye brow hath cast into a bow, made itself bent like a bow and prepared itself as a prohibitor between me and Thee It is in the design of the life of me miserable so that it may take me from existence and not join me with Thee

For that eye-brow is a prohibitor So long as by bribe it seizeth not my soul it doeth not faithfully and causeth not the seeker to reach the Sought (God)

The two worlds were non existing when the picture of Thy love displayed splendour

Lover's foundation Time laid at this time nay before the creation of Adam and of the world but witness thereof was none

As God by His prophets hath said —

I am a hidden mystery I wished to become known Therefore I created Creation for the purpose of being known

5 حسی sward signifies —

(a) A special place in a garden where they plant different kinds of flowers

(b) A raised square place (chautera)—either in a garden or before a house—around which they plant flowers

(c) A place of sauntering

(d) A parterre flower bed (Khatyaban)

Chaman is derived from —

cham meaning chamidan to saunter

The violet fastened up (arranged) her (lovely) twisted tresses
 Before the assembly, the tale of Thy (still more lovely) tress, the wind——
 cast

Through (having chosen) austerity, I should never have seen the wine (-cup)
 or the minstrel (What shall I do?)
 (Me) into this and into that, desire for young Magians—— cast.

Now, with water of ruby wine, I lave my religious garment
 From one's self, the lot (of the ruby wine) of eternity without beginning one can-
 not—— cast

Not the picture (of existence) of the two worlds was, when was the colour of
 love
 Not at this time, Love's foundation, did Time—— cast

10 The disastrous outcome of the line (of beard) of Thy face,——I am, God Most
 High !
 This heart-ravishing picture, what reed was it that—— cast ?

Now, the world becometh to my desire. For time's revolution
 Me, into the service of the Khwāja of the world,—— cast

Perchance in this disastrous state, was the opening (of the work) of Hāfīz,
 Whom, into the wine of Magians (consuming with the fire of divine love), the
 destiny of eternity without beginning—— cast.

From likeness to thy mouth, the rose-bud cast me into the idea (that it hath thy mouth)

Otherwise—

I fancied the rose-bud to be thy mouth

6 Thereby, the violet became ashamed.

12 That determined by eternity without beginning is the essence of fitness

64, (78)

- 1 In the street of the tavern (the stage of love and divine knowledge), every holy traveller that knew the Path
 The knocking at another door the source of ruin—— knew
 To the threshold of the tavern, whoever found a Path
 The mysteries of the cloister (the stage of Ābids) from the bounty of the cup of wine (of love)—— knew
 The diadem of profligacy Time gave to none save to that one,
 Who exaltation of the world (to be) in this cup (of profligacy) —— knew
 Seek not from us aught save the (sincere) devotion of the distraught (perfect lovers),
 For the being wise, a sin the Shaikh of our religious order—— knew
 5 From the Sāki's line (of instruction of love) whoever read the mystery of both worlds
 The mysteries of Jamshid's cup with (equal to) the pictures of the (worthless) road dust—— knew

- 4 درانه (one distraught) signifies —
 a perfect lover/ comprehender of the stages of phrenzy
 In the knowledge of our Shaikh the philosophies of reason and its deceit are wholly sin In the Path of Love reason of life hath no entrance
 At that time when I entered upon Love I rose higher than the wise ones (معالان)
 Cast from my head the load of Reason staked all my self for love and in the Path made a fool of my head (that thereby faster I might travel)
 طاعت درانگان (the devotion of the distraught) signifies —
 devotion without hypocrisy obedience with purity For to the distraught hypocrisy in devotion is abhorrent
 5 سائی (Cup Bearer) signifies —
 () the Murshid
 (b) heart of the holy traveller
 the line of the Sāki signifies —
 (a) the Murshid's instruct on that like a charm bringeth the heart to firmness
 (b) Love's glories which paint on the traveller's heart a picture whereby his heart laugheth as the rose-bud

other objects
 revealed and there
 the world's mystery

and ascended from his own mean qualities to the lofty qualities of God
 According to (b)——

Every traveller hath read the mysteries of both worlds from the pictures of his own heart whereon love's glories are depicted

owing the mysteries of Jamshid's cup with (to be equal to) the pictures of the (worthless) road dust he hath swept them from his heart

From the eye of the Sākī (the true Beloved, God), my heart desired not safety
for life,
For the way of that Bold One (God), black of heart, my heart—— knew

From the violence (of oppression) of the constellation of nativity, my eye in the
mornings
So wept, that Nahīd (Venus) beheld, and the moon—— knew

Happy that sight, which—the lip of the cup, and the face of the Sākī,—
The crescent moon (of age), one night, and the moon (of age) fourteen days
—— knew

A king of lofty rank is that one who, the nine halls of the sky,
The form of the curve of the arch of his court,—— knew.

10. The tale of Hāfīz and the cup which he secretly drinketh—
What room for the Muhtasib and the watchman? The king—— knew
-

6 بک (bold one) signifies —

(a) a tribe of Turkistan renowned in the climes for beauty, and for oppression, tyranny, and black-heartedness See Ode 8

(b) Sākī, who here meaneth the true Beloved (God) whose finding is the object of all

(c) Nargis (Narcissus), which here meaneth the mean world, whose motion is head downwards

To the true Beloved (God), they attribute black-heartedness for the reason that stony-heartedness and black-heartedness are the qualities that they attribute to Beloved ones

The more, the Beloved is intent upon sauciness and tyranny, the more is the perfection of a Lover

Then, these qualities are the qualities of perfection, not of defection

My heart knew the way of its own Beloved, with whose existence, another existence in the world cannot be, in whose presence, another thing cannot be.

For the Beloved, desireth the non-existence of the other, and whoever became non-existent, with him the Beloved joined.

8 Happy the sight that regarded —

(a) the lip of the cup as a crescent moon of one day (night),

(b) the face of the Sākī as a moon of fourteen days

9 Every one of you is a king, master of crown and diadem

Who hath become content with God's decree, hath regarded the hut of beggary and of foodlessness a king's palace, and hath importuned for it——he indeed is a king of lofty rank
who * * *

People of the world! All your masters are shepherds of created beings, and each one of you will be questioned about your flock

This hadīs (found among the people of Sunnat) is called ahād (the hadīs, stated by one), the hadīs stated by many is called mutāvatir

10 Hāfīz's secret drinking hath such renown that, from the Muhtasib and watchman thereof hath reached the king

65 (34)

- 1 From the fire (of love) of my heart, my chest in grief for the Beloved——
 In this house (of the heart), was (such) a fire that the house—— consumed
 From the farness of the Heart Ravisher my body melted (waned)
 From Love's fire for the Beloved's face, my soul—— consumed
- Whoever beheld the chain of the tress tip of the one of Paris face
 Against me distraught, his heart distraught stricken —— consumed
- Behold the heart's burning! For from the great fire of my tears the candle's
 heart (wick)
 Last night from Love's desire, like the moth —— consumed
- 5 Strange it is not that the Friends are heart consuming (for me)
 When out of myself (distraught), I went, (even) the stranger's heart—— consumed
- The water of the tavern took my religious garment of austerity
 My house of reason, the fire of the tavern —— consumed
- As the cup of my heart broke from the repentance that I made
 (So) my liver, like a wine flagon without wine and the tavern —— consumed
- O Admonisher! make little talk come back (and be not my prohibitor of love's
 Path) For, the man of my eye
 Plucked, from off my head the religious garment (of modesty) and in thanks
 (for the acquisition of love),—— consumed
-

- 8 To pluck from off one's head the religious garment signifies —
 To make one's self shameless
- This may be addressed to the Beloved
 O Beloved! Talk little show pity to me incline to me For in love for thee I am be-
 come shameless and void of modesty
- Talk signifies —
 Counsel and admonition which are for man the admonisher from evilness to goodness
- Religious garment signifies —
 The patched religious garment Sages call modesty the garment of the eye
 Speak little desist from counsel making be not my prohibitor in Love's path scratch not thy
 head with this thought

Hāfiz! Abandon idle talk (of outward worshippers), and, awhile, drink wine
(of love)

For (by reason of such profitless talk), last night, we slept not, and, with this
idle talk, the candle (of my life)—— consumed

The man (pupil) of the eye consumed its religious garment (modesty) in thanks for the acquisition of love, and stitched up its eye with the good fortune of (getting) the Sought One (God)

The couplet may be addressed to —

(a) the admonisher

(b) the people,

(c) the soul of Hāfiz (see couplet 9)

حیا (modesty) signifies —

Natural modesty (which in the sharā' is blameable), whose owner is unfortunate, and to whom, it is the forbiddener of good deeds

The proverb—"Modesty is the forbiddener of Providence" befiteth (natural modesty) but not حیا کسبی یا علمی (modesty, acquired and theoretic) which are of the great branches of Faith, and, in respect of which, is the blessing —"Modesty is (a branch of the tree) of the Faith (īmān)"

Speak little, come out from counsel, for the man of my eye hath given up natural modesty (which is the veil putter of its owner), engaged veil-less in the path of Love, and cast behind the talk of the people.

66 (82)

1 From the wine's sparkle (the glories of Love for God), the Ārif knew the hidden mystery
Every one's essence (of capability), by this ruby (the ruddy wine of Love) thou canst— know

Only the bird of the morning (the nightingale) knoweth the value of the rose bud

For, not every one that read a page the meaning— knew

To my work stricken heart, I offered two (this and the next) worlds (Them it accepted not)

Save love for Thee, the rest all effacement, it (my heart)— knew

1 عارف (Ārif) signifies —

(a) a knower of God the revealer of the absolute existence (God)

(b) Shaikh Husain Mansūr Hallāj (d 919) one of the most eminent spiritual leaders of the Sufis one who was proud of the glories of his own effacing

می (wine) signifies —

Love which is the cause of the holy traveller's pursuing a straight way and going a right path

دری می (the wine's sparkle) signifies —

The glories of God the concealing of which is the cause of God's pleasure and of absolute martyrdom

Muhammad saith —

Who loveth and concealeth (his love) when he dieth he dieth a martyr For him God necessarily respecteth

گهر (jewel essence) signifies —

The source whereby they seek the truth of every thing

Of love's glory like this Husain Mansur knew and the concealing of it (which is the cause of God's pleasure) his spirit would not allow

When on the Ārif's part (see Ode 179 c 1) non-existence of God's pleasure appeared the stage of astonishment also appeared

For that reason Ḥāfiz repelleth astonishment and by the repelling, seeketh the guidance of the seekers of the Path

Every one's essence thou canst know

For if he be a worthless one he inclineth towards worthlessness

If he be not a worthless one he knoweth the mysteries

3 I gave up all the gold and silver of the world which the Fate presented to me and chose poverty and hunger

The stone and the clay,—the ruby and the cornelian, maketh with auspicious
glance

Whoever the value of the breath of the breeze of Yaman (time of leisure) —
knew.

- 5 Passed hath that time, when I thought of (the talk of) the people. Now (what
fear) since,
Of this my secret pleasure, the Multasib — knew.

O thou that learnest Love's verse from Reason's book !
I fear (that, notwithstanding thy labour) this subtlety by investigation, thou
wilt not — know.

Bring wine (of love) ! for of the rose of the world's garden (pleasure and ease),
boasteth not
He who, the robbery of the autumn-wind (death), — knew.

4 يس (Yaman) signifies —

- (a) Arabia Felix, much esteemed by men of God,
(b) the existence of man.

The breeze of Yaman signifies —

- (a) A breeze that ariseth from the quarter of Yaman and is a source of joy to the people of
Madina, or a cool north breeze
(b) The breathings of Uvais Karanī, (a native of Karu in Yaman) who was accepted of the
Eternal, and rested in the stage of propinquity to Him

This re-cluse, in 657, formed the first order of anchorites of the greatest severity In
honour of Muhammad who had lost two teeth in the battle of Ohod, 625 A D., he drew
out his own teeth, and required his disciples to do the same

For further information, see Brown on Darvishes, p 209

The couplet relateth to the Hadis, that issued from the scented seat of Muhammad, the
Chief of the world and Chief of the sons of Ādam, and shone like a great sun on the
people of the world :

“Verily from the quarters of Yaman, I perceive the perfume of God (Uvais Karan)

- (c) Spirits (that are a divine deposit) in man's nature

- (d) The time of leisure, the soul of Hāfiz according to (b) —

Whoever knoweth the worth of those accepted of God's Court, and towards them, urgeth
his inclination with perfect respect, — to him the Lord of Respect (God) granteth the
honour of blessing whereby stone and clay become, at his glance, the great ruby and
the great cornelian.

According to (c) —

Whoever knew the value of his own breathings, and made them not valueless, and, in
no breath was careless of the recollection of God, and engaged himself not with “*other
than God*” — to him, this blessing came that at his glance stone and clay (worthless
man) became the ruby and the cornelian (that had reached the stage of perfection)

- 6 I owe hath no business with reason.

The Heart Ravisher (God) regarded **not** our case (union with Him), time's business (in this world)

If not on our part, the heart expectation (and the complete desire), He——
knew

This versified jewel of verse that, *from his mind* he evoked *Hāfiz*
The effect of the instruction of Āsaf the second —— knew

9 Āsaf was the wise Vazir of Salāman

Āsaf the second signifies —

Vazir Kiyāmu-d Dīn Hasan the Poet's Patron See Ode 3 c 9

67, (67)

- 1 By concord with darkish beauty, the world Thy beauty — took
Yes, by concord, the world one can — take

The revealing of the mysteries of the Khilvatī, the candle wished to make
Thanks to God ! that its tongue (the candle's wick), the heart's desire —
kindled

The rose (the Ārif) wished to boast of the colour and the perfume of the Friend
(God)

In jealousy of it, its breath, in its mouth the breeze (of love) — took

1 See note to couplet 1, Ode 24.

2 Khilvatī—from the word Khilwat, retirement,—is the name of an order of Darvishes, founded by 'Umar Khilvatī in 1397, who more than others live in retirement They observe Khilwat and a painful fast (arba'in) of forty days

The expiation of their sins, the sanctification of their lives, the glorification of Islām, the prosperity of the state, the general salvation of Muslims— is their object

The order is called usūl (the roots of islamism) and is opposed to furū, (branches therefrom)

The exercise of Khilwat is the living on bread and water for twelve successive days in honour of the twelve Imāms (of the race of Āli), and the principle of Khilwat is—a cessation from seeking the honour and respect of any one

The "*crown of the perfect*" is to have the esteem of none

The Khilvatī weareth leggings of black leather, a cap without gores (tark) divided into angles, in colour white, yellow, or green He prayeth on foot, and practiseth the rotatory dance (daur)

To do this, he uncovereth his head, taketh off his turban, intwineth his arms with those of his fellows, leaneth his shoulders against theirs, raiseth his voice, and unceasingly exclaimeth —

يا الله يا Hū !

increaseth, each time, the movement of his limbs, and stoppeth not till he is exhausted

Sometimes, he confineth himself in a cell, and there remaineth three days and nights, eating only a little rice, and drinking only a cup of sharbat in the evening

He repeateth prayers known only to the initiated, cometh out of cell only to unite (with his fellows in the five daily prayers and answereth all who address him —

There is no god but God !

For further information, see Brown on Darvishes, pp 50, 52, 56, 77, 91, 176, 210, 229, 230, 249, 318—380

3 The second line is —

In jealousy of the rose, the breeze took in its mouth the breath (of the rose)

The explanations are —

(a) When, at the time of blossoming, the rose displayed with perfection its own beauty, and brought into view its own colour and perfume—it desired to boast of the colour and perfume of the Friend, and in the state of youth, to speak—

"So that it might become great among its contemporaries, as Isā spake in the cradle while a babe"

From jealousy, the breeze took in its mouth the breath of that rose; gave it not the power of speech, so that the rose loosed not a hair (of decoration) of its head

From pride the cap of joy, like the tulip slantwise placed,
Every possessor of the heart's stain (of love) who the (ruddy) cup, like the
ruddy arghavan — took

- 5 From out of this (great) concealed fire (of mysteries and divine knowledge) that
is in my chest,

(Only) a flame is the (great) sun that the sky, — kindled

Rested apart (from the world) I was like the compass
At last me, into the centre, like a point, Time — took

Desire of the cup of wine consumed my harvest that day
When from the reflection of the Sāki's cheek fire — kindled

To the street of the magians (the abode of love and of divine knowledge)
I wish to go — shaking my sleeve,
Of these calamities that the skirt of time's end — took

گل (rose) signifies —

the Ārif the knower of divine knowledge and of truths

When the holy traveller the Ārif beheld in himself the glory of the existence (God) he wished
to say to himself like Mansūr allāh —

أنا الله I am God. See Ode 123

He looketh not at himself and striveth towards Him (God)

From exceeding jealousy Love became his prohibitor allowed him not to speak He became
deaf dumb and blind and revealed not a mystery of the mysteries

In some copies we have —

عذر من من نفس

The first shīr referreth to the Friend and the second to the rose

The second line will be —

From jealousy of the Friend the wind's breath took into its mouth the rose's breath and
gave it not the power of speaking

Therefore a mystery from it (the rose) fell not upon the plain (became not divulged)

- 5 In couplets 2 3 and 5 we have —

در میان گریب

، اندر دهن

در آسمان

in which در گریب signifies —

took effect upon kindled See Ode 68 c 1

- 6 The second line signifies —

(a) At last Time cast me into the midst of attachments of desire and lust

(b) At last (the master of) Time (the necessarily existent one God and the adored Lord
cast me (by the attractions of His own love and by the allurements of affections greater
still) like a point into the circle (and made me entangled in love for Himself)

The couplet may mean —

Formerly Hāfiz stood aloof from society Now it was his lot to be its centre as a point is
the centre of a circle described by a compass

- 8 From the calamities of the end of time I will take shelter in the abode of love

Drink wine. For, whoever, at the end of work, beheld the world,
 From grief, came forth light, and, the heavy cup of wine,—— took.

10 With the blood of tulips, on the rose-leaf, they have written,
 Saying.—“(Red) wine like the ruddy Arghavān that one, who became mature,
 —— took.”

Give wine in the cup of gold. For the morning cup of the morning-drinkers,
 Like the king with the sword, gold-scattering, the world—— took.

Regard opportunity. For when uproar fell upon the world
 Hāfiz struck at the cup, and, through grief, the corner, (of retirement)—— took.

Hāfiz ' like water, grace trickleth from thy verse
 On it, nice distinction, the envious one how—— took?

9. رطل (ritl) signifies —
 a two quart measure filled up with wine.

68, (103)

- 1 Sākl (Murshid) I come for the true Beloved (God) hath taken up the veil,
The work of the lamp (love's glory) of the *Khilvatis* again— kindled

That candle head uplifted (the true Beloved's face) again enkindled its face
And youth from his head, this *Par* years endured (love)— took

The true Beloved gave that glance such that piety departed from the path
And the Friend exercised that kindness, that the enemy caution— took

From the sweet and heart ravishing example,—(I seek) shelter
Thou mayest say— Thy mouth speech into sugar— took

- 5 The load of that great grief (the state of *kabz*) that had wounded our heart
God sent one of *Isa* breath (a Murshid) (the load of grief) up he— took

- 1 ساقی (cup-bearer) signifies —

the Murshid who by his explanation of divine knowledge and of truth bringeth into delight the disciples

چراغ (lamp) signifies —

the holy traveller's heart

کار چراغ (the lamp's work) signifies —

(a) illumination

(b) the glories of love that appear from the holy traveller's heart and bring into manifestations

Hāfiz wrote this ode in a state of *bast* (expanding) after a state of *kabz* (contracting)

O Murshid! Come for the Beloved (God) hath taken the veil from his face and the manifestations of glories—which for some days were interrupted and whose interruption was the cause of selflessness and want of understanding—again show splendour

'Tis time come in kindness give a little help by the explanation of truths so that by its delight I may enter upon the Path and travel the desert of love

For the *khilvatis* see Ode 67 couplet 2

- 2 آن سرگرمه (that candle head uplifted) signifies —

the true beloved's face or the manifestations of glories of mysteries

آن پیر سال خورده (that old man years endured) signifies —

Love whose path in the state of *kabz* (contracting) is closed to people of love

Those manifestations of glories—which God preferred at first for our state by which He made us happy and which afterwards consumed like a candle—again enkindled

The Path of love—which on love's account was closed—again opened love found joyousness and shone like the sun

Every cypress-stature (beloved), that boasted beauty over the sun and the,
moon,——

When Thou camest, the pursuit of other work—— took.

Full of clamour of this tale, are the seven vaults of the sky
Behold the short-sighted one who, the tale (to be) short,—— took !

Hāfiz ! from whom hast thou learned this prayer, that the beloved
Made thy verse an amulet , and it, into gold,—— took.

8 The beloved begoldened Hāfiz's verse, formed as an amulet

69, (80)

- 1 A bulbul had a rose leaf, pleasant of hue in his beak
And on that leaf and pleasant food, bitter lamentation—— held
To him I said —“ In the very time of union (with the beloved) wherefore is
this lament and cry ? ’
He said —‘ In this work of lament, me the beloved s beauty—— held
If the true Beloved sate not with us beggars, room for complaint is none
King, prosperous was He ,—shame of beggars, He—— held
That Ārif who travelled into the stage of non existence (and of effacement)
Became intoxicated For (the treasure of) intoxication from the world of mys-
teries, he—— held
- 5 Our supplication and entreaty affect not the Friend possessed of beauty,
Happy he, who from beloved ones, the fortune of prosperity—— held
Arise (from carelessness)¹ so that on the reed of that Painter (God), we may
scatter our soul
For, all this wonderful picture, in the revolution of His compass, He—— held
If thou be a disciple of love s Path, defame not
Pawned at the vintner s house, his religious garment Shaikh Sanan—— held

- 1 بلبل (nightingale) signifies —
The perfect holy traveller comprehended of the stages of the Path
The perfect Murshid—by enigma, heart-entangling and by speech fire-existing ——explained
the truths of the unity of God and ravished the hearts of seekers and yet in the midst
bitterly wept
I said to him —
In the height of union (with God) what is all this weeping?
He said —
The Beloved s splendour hath cast me into this business and taken me from that exterior to
Him
For love of nearness to God is greater than love of farness from Him but from nearness to
Him my heart is blood
- 7 Shaikh Sanan (1159 A D) had seven hundred disciples
From the evil prayer of Ghawsu l Azam he become the lover of a Christian s daughter and left
the path of Islam
He had no money When she wanted wine he pawned his religious garment he took to music
to wine and to swine-herding

Happy, the time of that gentle Kalandar (Shaikh San'ān) who, in the paths of
wandering,
Mention of the rosary of the King (God), in the girdle of the Zunnār, — held.

Below the roof of the palace of that beloved of Hūrī-nature, the eye of Hāfiz
The way of paradise, beneath which streams are flowing, — held

The Christian's daughter became a Muslima

Both made a pilgrimage to Maka

See Mantiku-t-Tair by Attār translated into French by M. Garcin de Tapy

Ghaus signifies —

A title of Muslim saints, whose ardour of devotion is such that, in the act of worship, their
head and limbs fall asunder

Ghausu-l-Azam signifies —

The great Ghaus, and is the title of Shaikh Abdu-l-Kādir Gīlānī (b 1078, d 1166)

8 كَلَنْدَر (Kalandar) signifies —

the perfect holy traveller who is perfect in freedom from attachments, and accomplished in the
way and usage. See Ode 58, c 8.

سَبَّح (rosary) signifies —

the following of religious ordinances, and the being cut off from the society of natures

رَبَّار (religious cord) signifies —

A cord that the Kuffār (infidels) put upon their body, or bind in their girdle, and by which
they become people of virtue

In Sūfistic language, they call it something whereby they may possess one-ness

Happy is the time of that perfect Traveller who maketh حَقِيق (truth) his way, and, consider-
eth شَرِيع (the religious law) his soft carpet.

He staketh himself on unity, arrayeth on himself the picture of oneness, and performeth, in a
way wherewith none is acquainted, whatever is in the religious law save divine precepts and
necessary things, and preserveth himself from hypocrisy.

From the great Teachers and renowned Sūfis, it is understood that this is acceptable to the As-
sembly

This couplet relateth to the tale of San'ān who being in love with a young Christian put on the re-
ligious cord, strove to be even as the beloved (Christian); and within the religious cord, men-
tioned his love

9 Beneath the gardens of Damascus, flow streams, so also beneath the gardens of paradise

The eye of Hāfiz so weepeth that therefrom a river floweth

See Kurān xxii, 20, 23

70 (93)

- 1 Thou sawest that, save the desire of violence and of tyranny my beloved aught
 ————— had not
 He shattered the covenant and, on account of our grief (at the shattering)
 grief—— had not
 O Lord! (as guilty) take him not Although my heart, like the pigeon (flying in
 love to Thee),
 He cast down and slew, and respect for the prey of the sacred enclosure——
 had not
- 2 Against me, on account of my (ill) fortune, came this violence (on the
 Beloved's part) If not the Beloved,
 Save the way of courtesy and the path of liberality, aught—— had not
- 3 With all this (violence) every one who endured from Him no contempt,
 Everywhere he went, him honoured any one—— had not
- 4 Sākī! bring wine, say to the Muhtasib
 Deny us not For such a cup (even) Jamshīd—— had not
- 5 Every way farer (holy traveller or lover of God) who took not the path to the
 sacred enclosure of His door,
 Unhappy, travelled the valley (of love) yet, the path to the sacred enclosure
 ————— had not
- 6 Happy time urgeth the intoxicated one who this and the next world
 Gave from the hand and any grief, more or less,—— had not
 Hāfiz! do thou take the ball of eloquence For the claimant,——
 His was no skill at all and any information, he—— had not

Hāfiz calleth his heart the prey of the sacred enclosure (of the Ka ba at Maka) out of respect
 The hunting and slaying of lawful animals and of the pilgrim man is forbidden within the sacred
 enclosure of the Ka ba

- 3 The second line may be —
 God forbid — the way of courtesy and the path of liberality He——had not

- 6 حرم and حرم each signifies —
 the sacred enclosure about the Kāba

The explanation is —

Every lover who took not the path to the sacred enclosure of the true Beloved's door and ran
 in pursuit of this and of that and chose illusory love (of women)——miserable endured
 trouble travelled the valley (of love) but took not the path to hakikat and had no way to the
 sacred enclosure of his purpose

In separation from Thee if to my eye no water (tear) remained,
 Say — Spill the blood of the liver for excuse—— hath remained not

For me patience is the remedy for separation from Thee But
 How can one exercise patience when power—— hath remained not ?

Through grief and weeping Hāfiz engaged not in laughter,
 To the grief stricken one desire for the feast —— hath remained not

72, (86).

1. (O true Beloved!) From (much) weeping, the pupil of my eye seated in blood
 (of grief) is,
 (From this) behold the state of men in search of Thee, how it—— 1S
- To the memory of Thy ruby (lip) and wine-like (ruddy) intoxicated eye,
 From grief's cup, the wine of that ruby that I drink, blood—— 1S
- From the east of the head of the street, the sun of Thy countenance,——
 If it rise, my fortune auspicious—— 1S
- The tale of Shīrīn's lip, Farhād's talk—— 1S,
 The twist of Lailā's tress, Majnūn's dwelling —— 1S.
5. (O Beloved!) Seek my heart. For thy stature, (lofty) like the cypress is
 heart-seeking (and agreeable)
 Utter speech. For thy speech gracious and weighed—— 1S
- O Sākī! From the circulation of the cup, cause a little mercy to reach my
 soul
 For, from the grief of the sphere's revolution, the heart's sorrow—— 1S
- From that time when, from my grasp, went the precious musical chord (the
 true Beloved),
 Like the river Jihūn (through much weeping), my skirt's border—— 1S

3 In طالع (good fortune), طلوع (rising of the Sun) is the figure of ishtikāk, the derivation of one noun from another.

4 Shīrīn (Mary, Irene) daughter of the Emperor Maurice, and wife of Khusran Parvīz (d 628 A.D.)
 'of Fārs

The son of Khusran Parvīz, having put his father to death, sought the favor of Shīrīn
 She appeared to consent, but desired to take a last look at the body of her murdered lover
 Immediately on seeing the body, she stabbed herself to death.

Farhād was the most beautiful youth of the East, to his work is ascribed the whole of the sculpture at Bisitūn

The beauty of Shīrīn kindled in his breast a flame of love that ultimately deprived him of reason
Khusran Parvīz promised to give Shīrīn to him, if he would cut through a rock and bring from
 the valley stream flowing on the far side

When he was on the point of completing his labour, Parvīz sent an old woman falsely to inform him that Shīrīn was dead, whereupon he cast himself headlong from the rock, and was dashed to pieces.

Lailā. See Ode 87.

Gladsome how may my sorrowful heart become
By the power (God) that beyond my power—

is ?

Through distraughtness Hāfiz seeketh for the true Beloved
Like an indigent one who a seeker of Kārun's treasure—

is

S The second line may be —

By (my) power ? Nay beyond my power it—^{is}
Kārun See Ode 6 couplet 9

73, (106)

- 1 A gazer, save upon Thy face, the pupil of our eye — is not
 A remembrancer save of Thee, our overturned heart — is not.

My tear bindeth the iḥrām of the ṭawāl of Thy sacred enclosure.

Although pure blood of the blood of my wounded heart, it (my tear) — is not

If the poor lover scattered the counterfeit coin of his heart, (accept it),

Censure him not, for potent as to current coin he — is not

- 2 حرم (sacred enclosure), see Ode 70, couplet 6

طواف circumambulating.

طواف circumambulator

مطرب conductor of the circumambulation. See Ode 45, c 8

- 3 In the phrase قلب دلب (the counterfeit coin of Thy heart) is an izāfat of the same order as —

حرد مطيعه (worn) (cloth)

احلاق ثياب (worn) (cloth)

that, verily, are the described noun and the adjective

Thus, they make the adjective (حرد , احلاق) the governing noun, and the described noun the noun governed.

Though, in eloquent passages, this occurreth grammarians have not held permissible the izāfat of the adjective with the described noun.

They say —

حرد مطيعه is truly حرد ..

احلاق ثياب ,, ... ثياب احلاق

Practically, they have rejected the described nouns (ثياب , مطيعه) and used only the adjectives which are (one may say) nouns and not adjectives.

Since in it, is a mystery, grammarians have again put the izāfat, so that the mystery becometh exalted

So they say —

حرد قطيعه

... احلاق ثياب

As long as the holy Traveller is in the stage of human nature, his heart is counterfeit, its state is ever a revolving state, and hath no currency in the world of Angels

O holy Traveller! Desist not from the search of establishing thy heart, seek its Changer (God)

When thou gainest the Changer, rejoice that thy heart hath established itself in the world of Angels; and, hastened to currency

قلب دلي may signify —

the inclination of his heart and of his head

For this is what القلب signifies, and not the heart of cone-form (which is a piece of flesh on the left side of man), and wherein animals are partners). See Ode 31, couplet 5

In the end, to that lofty cypress, reacheth the hand of him
Whose spint in search of Thee, defective——

is not

5 Before Thee, I boast not of 'Īsā's life giving
For like Thy lip in soul refreshing expert he (Īsā)——

is not

I who in passion's fire for Thee, express no sigh
How can one say —' As to the stains (of love) of my heart patient He——

is not

Be bound in the snare of the cage like the wild bird
If, flying in search of Thee, the bird of Sīdrah (Jibrā'il)——

is not

The first day (day of Alast) when I beheld Thy tress tip I spake
Sayiog —' End to this chain's confusion——

is not

The desire of union with Thee alone to Hāfiz's heart——
Who is he in whose heart desire of union with Thee——

is not

is not ?

In رُوح we may have ruvān or ravān (soul)

The use of ruvān is known and exalted and ravan (soul) is mentioned by trust worthy author

The couplet will then be —

If in no way the poor Lover prepared his heart's inclination nor expended all his spirit on
Thee —censure him not For over life's cash he is not potent to sacrifice it for Thee
and to cast himself into non-existence

That potency is only in the grasp of God Most High Whatever is the power He made
Thine Accept it

5 These words befit not praise of Muhammad

74, (84)

- 1 Love's path is a Path whereof the shore — is none
 And there, unless they surrender their soul, remedy — is none
- With reason's prohibition (of wine), affright us not, and bring wine
 In our Land, the work of the watchman (reason), work — is none
- Every moment that to love thou givest thy heart is a happy moment,
 In the right work, need of praying to God to be directed aright — is none
- Ask thou thy own eye — "Who draweth us" ?
 O soul ! the sin of fortune and the crime of the star — is none.
5. Him (the true Beloved), one can see with the pure eye like the (hardly visible)
 crescent moon
 The place of splendour of that moon-fragment, every eye — is not
- Reckon as plunder the path of profligacy For this track,
 Like the path to the (hidden) treasure, evident to every one — is not
- In no way, Hāfiz's weeping affected thee
 Astonishment (is) mine at that heart, which less hard than the (hard) stone — is not

- 2 ^{عقل} (reason) signifies —
 Wisdom, the centre of this world (ma'āsh), and of the next world (ma'ād) From both, the
 lover hath fallen
- ' Between ^{منع} (prohibition) and ^{عقل} (reason) the izāfat is the izāfat-i-masdar —
 (a) towards the governed as—
 prohibition (*governing noun*) of reason (*governed noun*),
 (b) towards the agent, as—
 "reason prohibited" for "prohibition of reason."
- According to (a)—
 Affright me not of being a lover, for prohibited will reason and enraptured my body, whereto
 is no returning
 For reason is the watchman who hath been dismissed
- According to (b) —
 Affright me not of love-playing, for the prohibitor of this work is reason who was the watch-
 man of my existence,
 Now, the Sultān (love) hath dismissed him.
 Over me, no power is his from out of my existence, he hath moved his chattels
- 3 Marrying and keeping a house, they call a right work, since therein is no room for praying to
 God to be directed aright
 It is the fruit-bearer of good deeds, because—
 (a) It is the following of the sunnat
 (b) It is the preserving of the soul from fornication.
 (c) It is the fostering of desire for good offspring.
- It is a named name, and a name for right works, but, if we regard the iniquity (unfaithfulness)
 of women, it is an unnamed name and contrary to sense—just as they call
 (a) the blind man, the see-er,
 (b) the black, foul-smelling Zangī,—white fragrant camphor

75 (72)

- 1 O Sāki (Murshid) ! be the coming of the id (time of love's manifestations) auspicious to thee
 And these promises (that at the beginning of the mystic state) thou madest let them not go from thy memory

Cause the attendance of the daughter of the vine (wine) to reach (to the true Beloved) Say —(From the bond of repute and of name, of outward worshipping of solitariness and of moroseness) come out
 For the breath of resolution of us (lovers) hath made thee free of the bond

In astonishment I am that, at this period of time of separation,
 Thou tookest up thy heart from the companions (lovers of God) and he (the lover) gave thee his heart

Thanks to God that from this autumnal wind, no injury received—
 Thy garden of the jessamine of the cypress, of the rose and of the box tree

- 5 Far, the evil eye ! For from that separation, happily brought back
 Thee renowned fortune and mother born luck

In the foot of thy (happy) arrival, is the joy of the people of the assembly
 Grief's place be every heart that joy wisheth thee not !

Hāfiz ! From the hand, surrender not association with this Ark of Nūh (the perfect Murshid)
 If not, thy foundation the deluge of vicissitudes (of the world) will take

- 1 At the beginning of the state of austerity (which they arrange) it is the custom for practical Ārifis and perfect Murshids to acquaint their disciples with the coming stages and to give them glad tidings by whose power like men they enter upon the Path

76, (104).

- 1 I heard a pleasant speech that the old man of Kīn'ān (the Murshīd)——
uttered —
“Separation from (want of acquisition of divine knowledge of) the true Beloved
(God) maketh not that which can be—— uttered ”

The tale of terror of the resurrection day, which the city-admonisher——
uttered ?
Is (only) a hint, which, of the time of separation, he—— uttered

Of whom, may I ask the trace of the Beloved, many a journey made, (the absolute existence, God) ?
For whatever the wind's messenger (the man learned and excellent) uttered, confusedly he—— uttered

With wine of many years, repel ye the old grief (of the heart) .
For, the seed of happy-heartedness is this It, the Pir of the village—— uttered.

- 5 Alas ! that unkind moon, the Friend's enemy,
For the abandoning the society of his own lovers, (words) how easily he—— uttered !

After this (together are)—I and the stage of contentment, and thanks to my rival
For accustomed to pain by thee, my heart hath become , and the abandonment of remedy—— uttered

- 3 نارسر کرده signifies —

(a) God, the absolute existence

(b) Muhammad, the chief of created beings,

In the world of non-existence, God was the Beloved

At the time of my childhood, He appeared a little, but the more into sense I came, the more into absence (from God) I went

بريد صا (the wind's messenger) signifies learned and excellent men

As the learned man is the cause of perfection and of the blossoming of the seekers of faith, so the wind is the cause of perfection and of the opening of flowers

The trace of the Eternal, from whom may I ask ?

What learned and excellent men have said in books is different The word of this resembleth not the word of that one, each one uttereth the steed of his own speech in one direction

Fix not a knot on the wind (rely not on the world) though, on thy object it
favourably blow

For to Sulaiman this speech as a proverb, the wind — uttered

For a frivolous excuse that the sky may give thee go not from the Path
Who told thee that the abandoning of tales, this old woman (the sky) —
uttered

Come and drink wine on that account that last night the Pir of the tavern,
Many a tale of pardon of the Merciful and Compassionate — uttered

As to how and why express no breath For the happy slave accepteth with
soul every word that the Sultan (God) — uttered

From thought of thee, who said Hāfiz hath come back?
This I have not said He who uttered it, calumny — uttered

7 گره نهادن (to fix a knot on the wind) signifies —

Relving on breath whose inspiring is the prolongation of life and expiring the exhilaration
of existence

رئس

E

Thy health and in ease and is desire-giver —

on it rely not

Bring to mind the last breath of life

This is a Proverb —

The wind which was the uplifter of Sulaiman's throne of it to Sulaiman speak

Thy breath which is the uplifter of thy existence to it listen

Of the world be not proud Notwithstanding the pomp and power of Sulaiman's state —
think what happened

His chattels of empire where went they?

8 The name of Rustam's father was — زال زال and of his grandfather سام

The most famous heroes of Persia were —

سام Sam

زال Zal

رستم Rustam

See History of Persia by Malcolm and by Clements Markham and the Shahnama by Fir
dousi (translated into French by Jules Mohl)

Here the use of زال (old woman) and of داستان (tale) is very appropriate

77, (76)

- 1 At dawn, the bird of the sword (the necessarily existent One, God) spake to the rose (faithful men in the state of being beloved) —
 “Display less disdain, for, in this garden (the world) many a one like thee hath blossomed”

The rose laughed saying — “We grieve not at the truth, but
 “No lover spoke a harsh word to the beloved”

To eternity without end, the perfume of (divine) love reacheth not the perfume place of him
 Who, with his face, swept not the dust of the door of the tavern (the stage of love and of divine knowledge).

If thou desire ruby wine (the mystery of hakikat) from that begemmed cup (the Murshid),
 O many the pearl (the tear) that it is necessary for thee to pierce with the point of thy eye-lash.

- 5 Last night, in the garden of Iram, when from the bounty of the air,
 The tress of the hyacinth was disturbed by the morning breeze,

- 1 مرغ چمن (the bird of the sword) signifies —

(a) the bulbul, the lover of the rose,

(b) the necessarily existent One, the Adored Lord, in the state of being a Lover

گل (rose) signifies —

Faithful man in the state of being Beloved

Since the Adored Lord came forth from the state of being a Lover, He is in the state of being the Beloved

From love's tavern, He brought man from the stage of being a beloved to the delight of being a lover

- 3 O beloved! now abandon the stage of being a beloved, and bring thyself into the stage of being a lover, so that thou mayest reach thy perfection, mayest bring to thy taste the sweetness of two creations (the being beloved in the loosening world, and the being a lover in the binding world), and mayst bring thyself to lofty degrees

The beloved, who came into the stage of being a lover and consumed and melted like true lovers, seeketh the guidance of firm lovers (of God)

5. That faithful man, who came from the stage of being beloved (in the loosening world) into the stage of being a lover (in this, the binding, world), dwelt in varied affliction

For a description of the garden of Iram made by Shudād, see Ouseley's Persian Collections, Vol. III. No. 1, page 32, and Sale's Kurān, P Discourse and chapter 88

I said — "O throne of Jamshīd ! thy cup world displaying where?
It said — Alas ! wakeful fortune slept

Not that which cometh to the tongue is the talk of love
O Sākī (Murshīd) ! give wine make short this uttering and hearing (of love)

Into the sea the tear of Hāfīz hath (so great is his weeping) cast wisdom and
patience
What shall he do ? (Neither choice nor power in his) The consuming of love's
grief he cannot conceal (and other remedy, he knoweth not)

7 To that faithful man I spake aying —

What hath happened to thee that thy heart is wounded in a hundred ways

He replied —

The wakeful fortune of being a beloved, slept and the misfortune of being a lover entered
by the door Then followed consuming and melting like lovers

Hafiz mentioneth the fitness of the stage and seeketh to give guidance to his fellows

The utterance of love is impossible to the holy traveller

O Murshīd ! shorten talk and enter upon the spiritual and helping those left by the way ascend
to lofty degrees

78, (70).

- 1 Went heart and faith; and the Heart-Ravisher (God) with reproach arose,
And said —“ Sit not with me, for, from thee, safety—— hath risen ”

Of whom heardest thou, who, at this banquet (of the world), hath awhile sat
happy

Who, at the end of the companionship, not in remorse—— hath risen

If, with its tongue (wick), the candle expressed a boast of that laughing face
In fine (for that boast), nights before thy lovers, it (burning)—— hath risen

In the sword, from the border of the rose and the cypress, the spring breeze,
In longing for that cheek and stature 'of Thine,—— hath risen

5. Intoxicated, Thou passedest by, and from the Khilvātīs of angels
The tumult of resurrection at the sight of Thee—— hath risen

Before thy (graceful) gait, from shame its foot uplifted not,
The head-extending (lofty) cypress that, with grace of stature and of form,——
hath risen

Hāfīz! cast off this religious garment (of hypocrisy) Perchance thou mayst
(in safety) take thy life
For, from the religious garment of hypocrisy and of miracle, fire (wherein thou
mayst be consumed)—— hath risen.

- 2 Whoever in the world passed his life in ease,—at the end, suffered remorse for his idle conduct
Save remorse, the world's work hath no fruit

- 5 See Ode 67.

6. The cypress, that hath no motion and is unable to move from its place, is abashed at thy graceful
gait

It is proper to understand —

(a) In couplets 1 and 2,
hath risen (and-departed).

(b) In couplet 3,
hath risen (burning)

(c) In couplet 6,
hath risen (grown up)

79 (71)

1 Thy face, none hath seen and (yet) a thousand watchers are Thine
Still (hidden) in the (folded) rosebud Thine many a nightingale— 15

Not so strange is it if to Thy street came
I since in this country many a stranger (traveller)— 15

Although I am far from Thee far from Thee be none
Near, my hope of union with Thee— 15

In love the cloister (islām) and the tavern (other religions) are not different
Wherever they are, the ray of the true Beloved's face— 15

5 There where they give splendour to the work of the cloister
The bell of the Christian monk's cloister associated with the name of the cross
— 15

Lover, who became, at whose state the true Beloved gazed not?
O Sir! (the truth is) there is no pain Otherwise the Physician (God)— 15

In short, all this lament of Hāfiz is not in vain
Both a strange story and a wonderful tale it— 15

4. This Ode is stuffed with poetry of divine knowledge
Love's disciple regardeth the cloister and the wine-tavern the same in either place the true
Beloved can be adored

5. نارس (bell) signifies —
(a) a thin oblong piece of wood suspended by two strings with a striker (دبل) formed of a
flexible rod
At times of prayer they strike the bell instead of making the call to prayer
(b) The talk of men of God with one another
(c) Love which is the goal of people of love

صومعه (cloister) signifies —
The place of worship of people of purity—Christian Zahids and abids

صلبی (cross) signifies —
That cross whereon Christ was crucified and which Christians worship
In every heart wherein Islam dwelleth love hath certainly entrance in every heart wherein the
faith of God resteth love hath its couch
So long as love for God hath no place within the heart God great and glorious accepteth not his
devotion

80, (81)

- 1 In the snare of Thy tress, my heart entangled—— of itself is
 Slay with a glance, for to it (the heart), punishment—— of itself is
- If from Thy hand issue our heart's desire,
 Be (ready) at hand for goodness in place—— of itself is.
- O sweet idol! by Thy soul (I swear) that like a candle,
 In dark nights my desire, effacement—— of myself is.
- O bulbul! when thou expressedest opinion of love, to thee, I said —
 "Do not (express an opinion), for that rose (the beloved), self-going, for the
 sake—— of itself is."
5. The perfume of the rose is in no need of the musk of Chīn and of Chīgāl
 For, its pods of musk (sweet fragrance) from the fastenings (leaves) of the
 coat—— of itself is
- Go not to the house of the Lords void of liberality of the age,
 For the corner of ease in the dwelling—— of one's self is
- Hāfiz consumed, and (so consumed) in the condition of love and of life
 staking,
 Yet, at the head of covenant and of fidelity—— of himself is

4. The rose is only in thought of itself, and glanceth not at the lover's state

81 (66)

- 1 (O Beloved!) To utter to thee the state of my heart—— is my desire
 To hear news of my heart (by way of counsel and advice)—— is my desire
- Behold the crude desire——how the well known tale (of love)
 To conceal from the watchers (hypocrites or devils)—— is my desire
- A night of power (the twenty seventh night of the Ramazan) like this precious
 and holy
 To sleep with thee till day,—— is my desire
- Alas! the unique pearl (mysteries of divine knowledge) so tender
 To pierce (understand) in the dark night (the world) —— is my desire
- 5 O breeze (Murshid) I to night (in this world) give help (and make me honoured
 by union with the true Beloved)
 For in the morning time (in the next world) to blossom—— is my desire
- For exaltation's sake with the point of the eye lash
 To sweep the dust of the Path (of love)—— is my desire
- In abhorrence of the (false) claimants, like Hāfiz
 To utter profligate verse—— is my desire
-

- 1 This may be addressed to the Murshid
 To desire to conceal love is crude One can conceal neither love nor musk
 قصه داس (the well known tale) signifies —
 the state that occurth to the lover in love's Path
- 3 The night of power See Odes 26 c. 1 and 113
- 4 In the world perfection of divine knowledge is not fit to be acquired
- 5 The breeze signifies —
 the Murshid from the effects, of whose breath the heart of the disciple blossometh like the
 rose bud
 To blossom is the end of that time when becoming liberated from evil deeds and becoming
 adorned with good deeds—the traveller will be joined to the true Beloved

82, (48).

1 O lapwing of the east wind (the Murshīd) ¹ to Sabā (the land of the true Be-
 loved), — I send thee
 Behold from where (the dense, impure, world) to where (the light, pure, world),
 — I send thee ¹

Alas ¹ a (glorious) bird like thee in the dust-heap of grief
 Hence to the nest of fidelity (the land of the true Beloved), — I send thee

In love's Path, is no stage of nearness or of farness
 (Hence, O true Beloved ¹) I clearly see Thee, and prayer, — I send Thee

- 1 صبا (east wind) may signify —
 (a) hidden circumstances,
 (b) an event of divine events

Hāfiz wrote this ode to far distant friends, and, thus, sowed in their heart the seed of love

(Sabā) signifies :—

A land in Arabia Felix, whereof Queen Balkīs was the queen in the time of Sulaimān
 هُدُود (hud-hud, the lapwing) is mentioned in the Kurān, xxvii, 20.

For an effective service that he had rendered, Sulaimān cherished the lapwing
 He placed a royal crown on his head, made him king of birds, and gave him a royal mandate
 to deliver to Queen Balkīs.

When the mandate reached the Queen she said to the great ones of her court —

“O people ¹ verily, I have received a merciful letter from Sulaimān, It saith—In the name
 of God, the merciful, the compassionate, display not pride, come while thou art sub-
 missive.”

From that day, the lap-wing was appointed Letter-bearer

2. آشیان رفا (the nest of fidelity) signifies —

- (a) the land of the true Beloved, which is the place of return of fidelity of lovers,
 (b) the holy world

حاکدان عم (the dust-heap of grief) signifies —

- (a) this world,
 (b) the existence of Hāfiz

O hidden mystery ¹ O doubtless manifestation ¹

Thou that made glorious descent from the holy world and the stage of man, thee, back I send to
 the holy world.

Alas ¹ thou art like a holy bird in the dust-heap ² of grief To the true Beloved say — “At no
 time, am I careless of Thee, even in recollection of Thee, I sit and stand”

There, all is oneness, neither wideness nor straitness In love's Path, is no stage of near-
 ness or of farness, no place of sitting or of standing All times, I clearly see Thee, and
 for Thee, I ever utter prayer and praise

Every morning and evening, the Kāfila of prayer for Thy welfare,
In company with the (cool) north and the east wind — I send Thee

- 5 O Fellow sitter of my heart ! Thou that becomest hidden from sight
Prayer I utter for Thee praise — I send Thee

So long as grief's army ruineth not the heart's country
Words and odes (of mine) with melody and modulation — I send thee

Sāki ! come for the invisible messenger uttered to me glad tidings —
In pain, exercise patience for the remedy of union (with the true
Beloved) — I send Thee

The creation of God behold (with joy) in thy own face (the mirror God
displaying)
For (since thou art careless of the Creator) the mirror, God displaying, —
I send Thee

Hāfiz ! the song of our assembly is the mention of thy welfare
Make haste (come quickly) A horse and a coat — I send Thee

83, (49).

1 O (beloved) hidden from (my) sight¹ to God, I entrust, — thee.
 (In pain of separation), thou consumedest my soul, yet with heart, friend
 I hold — thee.

So long as I trail not the skirt of my shroud beneath the foot of the dust
 (of the grave),

Believe not, I will keep (my) hand from off the skirt of — thee

Display the prayer-arch of thy eyebrow, that, in the morning-time,
 (In excuse), I may bring forth my hand of prayer and bring it upon the
 neck of — thee

If it be necessary for me to go to Hārūt of Bābīl,
 A hundred kinds of sorcery (learned from him) I will evoke to bring — thee.

5 Of thy grace,—give me access to thyself so that, with heart-consuming,
 The jewel (the tear) of the eye, I may momentarily rain upon the feet of — thee.

(In exceeding love for thee), I have, in my bosom, established a hundred streams
 (of tear) from my eye

In the hope that I may sow love's seed in the heart of — theē

I weep, and, from this tear, torrent raining, my hope
 Is that love's seed, I may plant in the heart of — thee

The beloved spilled my blood, and released me from grief of separation,
 Thank-profferer, I am for the dagger-working glance of — thee.

O faithless physician (the beloved)¹ I wish to die before thee
 Ask the sick, for I am in expectation of — thee

10 If my eye and heart show desire for another (lovely one),
 To that heart, I set fire, and pluck out the eye for the sake of — thee

Hāfiz¹ wine (love), and the mistress (the beloved), and profligacy (the fearless,
 careless state) are not (contrary to) thy way of life
 (Thus) wholly thou doest, and (since thou exceedest not) I pardon — thee

4 Hārūt. See Ode 14

8 مبدی بدو (thank-accepter) signifies —
 شکرگدار (thank-offerer)

84, (88)

- 1 O Lord! devise a means whereby in safety my Beloved
May come back, and release me from the claw of reproach
- Bring ye the dust of the Path of that travelled Beloved (the necessarily existent One)
That I may make my world seeing eye His sojourn place
- Justice! For, they have barred my Path on six sides
(By the power of) that mole beard, tress face cheek, and stature
- To day when I am in thy hand —show a little mercy
To morrow when I become clay (in the grave) what profit are tears of repentance?
- 5 O thou that of love expressest breath in relating and explaining
With thee no word have we save this—' Prosperity and safety be thine '
- Darvish! Lament not of the sword of friends
For this band (of friends) taketh the blood price for the slain
- Set fire to the religious garment for the curve of the Sākī's eye brow
Shattereth the corner of the prayer arch of the service of the Imam
- God forbid that of thy violence and tyranny I should bewail
The injustice of dainty ones is all daintiness and goodness
- The (long) argument of thy tress tip *Hāfiz* shorteneth not
This chain (of argument) is joined (extended) to the day of resurrection

85, (87).

- 1 On account of that heart-cherishing beloved, thanks (mixed) with complaint
are mine (and, verily, this is wonderful)
If thou be a subtlety-understander of love list well to this tale.

Rewardless was and thankless—every service that I rendered
O Lord ' void of kindness let none be the served one (master)

To profligates, thirsty of lip, none giveth (even) a little water
Thou mayest say.—“Those recognising holy men have departed from this
land ”

O heart! In His tress-like noose, twist not, (and from its fancy come out)
For, there,
Thou seest severed heads,—crimeless, guiltless.

5. With a glance, Thy eye drank our blood, and Thou approvest
O Soul (of mine) ' lawful is not protection to the blood-shedder

In this dark night (the world), lost to me became the path of my purpose
(knowledge of the true Beloved).

O Star of guidance (the Murshid, perfect and excellent) ' come forth from the
corner (and help).

From every direction, where I went naught increased to me save terror.
Beware of this desert, and of this endless Path.

- Of this Path (of love), the end openeth no form
For, in its beginning, are a hundred thousand stages (and) more

O sun of lovely ones ' my heart consumeth
Contain me, a moment, in the shade of thy protection.

- 10 Although, thou snatchedest my honour (and madest me despicable), I turn not
my face from Thy door
More pleasant is violence from the Beloved, than from the enemy, courtesy.

6 At night, when they lose the road,—by stars they find it
By stars, navigators at sea keep the road, by stars, did Lord Wolseley in 1882 find (and keep
to) the trackless road to Talu-i-Kabir (the great mound)

7 In the stage of unity, naught increaseth to the holy traveller save terror on terror.

To thy complaint love reacheth, if like Hāfiz
 Thou recite (by heart) the Kuran with the fourteen traditions

II ت (tradition) signifies —

the traditions contained in the small books (risā'il) relating to the rules of reading (tajwid)
 the Kuran

For the whole of the Kuran are fourteen traditions

86, (105).

- 1 Ever intoxicated keepeth me the waft of air of the tress-curl—— of Thine
 Momently ruined maketh me the deceit of the eye of sorcery—— of Thine.

O Lord ! after such patience, one can see a night
 Whereon, we may kindle the candle of our eye in the prayer-arch of the eye-
 brow —— of Thine

The black tablet of vision, I hold dear for the sake
 That to the soul, it is a book of the picture of the dark mole —— of Thine

If Thou wish perpetually to adorn the world altogether
 Tell the breeze that it should uplift awhile the veil from the face —— of Thine

5. And if Thou wish to cast out from the world the custom of effacement
 (O true Beloved !) scatter (Thy tress) that it may shed thousands of souls from
 every hair —— of Thine.

Wretched, I and the morning breeze , two heads, revolving without profit
 Intoxicated, —— I, from the sorcery of the eye of Thine , it, from the perfume of
 the tress —— of Thine

For the kindness of the breeze, I have thanks for the perfume of the (true) Be-
 loved,

If not, in the morning, from this side, how had been the passing —— of Thine ?

Every moment, I used to consider the black (pupil) of the eye intent upon the
 blood of my heart , (and regarded it my enemy)

This moment, I hold it dear in memory of the dark mole (whose form it hath)
 —— of Thine

O excellent ! the spirit that Hāfiz hath of this world and of the next world,
 Naught cometh into his eye, save the dust of the head of the street —— of Thine.

87 (110)

- | | | |
|---|--|----|
| 1 | Thanks he to God that the door of the wine tavern open,— | 15 |
| | In such a way that, my face of supplication upon its door— | 15 |
| | Through intoxication all in tumult and shout are the jars (the seekers of God)
And that wine that in that place (the threshold of the Murshid) true is, not illu-
sory — | 15 |
| | From Him intoxication, and tumult and pride all— | 15 |
| | From us helplessness, and weakness and supplication all— | 15 |
| | The mystery that to the people I uttered not, and shall not utter
To the Friend I shall utter for confidant of the mystery He— | 15 |
| 5 | The twist of the tress, curl within curl, the explanation
One cannot shorten for long this story— | 15 |
| | The load of Majnun's heart and the curl of Laila's tress—
The cheek of Mahmud (of Ghuzni) and the sole of the foot of Ayaz — | 15 |
| | Like the hawk, I have stitched up my eye from all the world
Since, on Thy adorned cheek, my eye open— | 15 |
| | Whoever entereth the Ka ba of Thy street,
Through the Kihla of Thy eye brow (arch) in the very act of prayer— | 15 |
| | O people of the assembly (Murshids)! the consuming of the heart of poor
Hāfiz
Ask ye the candle that, in burning and melting— | 15 |

[illegible]

Maka Madina

Ayaz was his favourite slave

ham of Umayya 721 A D

By her father she was commanded to think no more of Majnun
Majnun became distraught and soon died. Laila soon followed him leaving her father to vain
remorse

- 7 They sometimes put a hood over the eyes of the trained hawk
9 The sorrowful one (the consuming candle well knoweth sorrow (melting))

88, (83).

- 1 The produce of the workshop of existence and dwelling (the whole world)——
all this is naught,
Bring wine (of the love of God): For the goods of the world——
all this is naught.

The desire of the heart and of the exalted soul is the society of the Beloved
All that is (my desire), and, if not (gained), heart and soul,——
all this is naught

Fortune is that which, without the heart's blood, cometh to the bosom
And, if not, the garden of the Beloved (gained) with effort and toil——
all this is naught

For the sake of shade, endure not the favour (even) of the (great) Sīdra and the
(great) Tūbā tree
For, O moving cypress, when well thou lookest,—— all this is naught.

5. A space of five days (it is) that thou hast in this stage of favour;
Rest pleasantly awhile. For Time—— all this is naught

O Sākī! We are waiting on the shore of the ocean of death,
Regard (it) again For from lip to mouth—— all this is naught

Take no thought of being rent (with dishonour), and be glad like the rose
On that account that, the power of the passing world—— all this is naught.

Zāhid! beware, be not secure of the sport of pride
For the path from the cloister to the temple of the Magians,——
all this is naught.

Wailing and weeping have consumed me sorrowful^{*}
The need of narrating and of explaining apparently—— all this is naught.

- 4 In the seventh heaven is the Sīdra tree, and, in the fourth heaven, the Tūbā tree, whose branches reach to all the skies.

Some say —

(a) that the Sīdra and the Tūbā tree are one and the same tree

(b) that the Sīdra tree is the tree of life, and the Tūbā tree, a tree known on earth as the jujube (*Zizyphus Lotus*)

See Kurān, x, 9, xiii, 28, lvi, 25, the Apocalypse, xxii, 1, 2

8. Between the cloister and the temple of Magians the distance is naught Many a one hath travelled it in a moment See Ode 107, c. 5.

10 The name of Hāfiz accepted the writing of honour (in the whole world)

But in the opinion of profligates, the writing of profit and of loss—

all this is naught

89, (85)

- 1 What kindness it was when, suddenly, the dropping (of ink) of thy pen
Represented the obligations of our service according to the goodness of
— the
- To me, salutation thou hast written with the nib of the pen
Be not the work of Time's house without the writing of— the!
- I say not—in mistake, thou recollectedest me, heart bereft
For, in wisdom's account, mistake lieth not in the pen of— the
- Despicable, make me not in thanks for this (divine) favour
That lasting Fortune, dear and honoured, held— thee.
- 5 Come For, by thy tress-tip, I will vow
That (even) if my head goeth (from my body), I will not uplift it from the feet
of— the
- Of the state of us (slain), thy heart may become acquainted, but (only) at the
time,
When the tulip blossometh from the dust of those slain of grief for— thee
- The morning breeze (the Murshīd, perfect and excellent) urgeth a tale to every
rose (disciple),
Path to the informer, how gave the watcher (Shaitān, or imperious lust) into the
sacred enclosure of— thee
- (O beloved!) with a draught, assist the soul of us thirsty
When, from the cup (of Jamshīd), the limpid water (of life) of Khīzr they give
— thee

1 Hāfiz sent this ode by way of a letter in reply to a friend's letter

8 حضر (Khīzr) —

The Muslims usually confound Khīzr with Phineas, Elias, and St George, saying that his soul passed by metempsychosis through all three.

Some say that he was one, Balya ibn Maikān, in the time of Fīrīdūn (B C 800), that he preceded Zū-l-Karnain

(Asa, ab ibnu-r-Rayesh), and that he lived in the time of Mūsā

It is also said that he was the general of the monarch Zū-l-Karnain, was Ibrāhīm's nephew and the guide to Mūsā and Irā'il in their passage of the Red Sea and the desert

He was the guide of Alexander the Great to the Water-of-Life situated in the Zulmāt (Darkness)

Dweller at thy door is my heart guard it
 For the reason that without grief God hath kept— thee

10 Tis the ambush place and very swiftly thou goest Be sensible
 Do not (go swiftly) lest from the (broad) king's highway should ascend the
 dust of— thee

O Isa breeze¹ happy ever be all thy time
 For alive became the heart broken soul of Hāfiz by the breath of— Thee

Having drunk of the water of life he is not to die until the day of judgment Wherever he
 planted his foot the spot became green

Hence his name Khī r (green)

See the Kuran xviii and Wilberforce Clarke's translation of the Sikandar Nama cantos x
 and lxx

90, (43).

1. O chaste beloved ! Who draweth the fastening of the veil of—— thee ?
 O (lovely) bird of Paradise ! grain and water, who giveth—— thee ?
- Went sleep from my eye in this liver-consuming thought——
 Whose bosom is the dwelling and sleeping place of—— thee
- Suddenly, from the embrace of me, heart-shattered, thou wentest
 Let us see, whose place became the place of rest and of sleep of—— thee ?
- The wail and plaint that I made, all thou heardest not
 O idol ! 'tis manifest that lofty is the station of—— thee.
- 5 The darvīsh, thou askest not ! and I fear that there is——
 Neither thought of his forgiveness, nor care for his punishment, to—— thee
- O thou heart-kindling palace that art the dwelling of affection,
 O Lord ! ruined, let not the calamity of time make—— thee.
- In this desert (of divine knowledge), the water pool (stage of purpose) is far.
 Keep sense,
 So that the Ghūl (one outwardly good, inwardly bad) of the desert, may not,
 with the mirage, deceive—— thee

- 1 Once upon a time, Hāfiz's lawful spouse became distressed of heart, and went to her father's house.
 After a while, from the purity of his heart, Hāfiz discovered the purity of her heart, to and, its conciliation, hastened
 He wrote this ode and sent it to her
 On receiving it, the beloved one (who was of trusting heart) combed her heart as she combed her hair, made it pure, and went to him, as is stated in couplet 11
4. When a place is lofty, to it no sound reacheth
 Hence, the wail of Hāfiz reached not the ear of his beloved.
- 7 Ghūl is a kind of Shaitān, or of evil Jinnī, that eateth men Some say it is a Jinnī, or an enchanter, that assumeth various forms.
 It appeareth in the form of human beings, and of various animals, in monstrous shapes, it haunteth burial grounds and other sequestered spots to feed upon dead human bodies, and to kill any human creature that chanceth to fall in his path
 Some say that it is a demoniacal animal which passeth a solitary existence in the deserts, resembling both man and brute, and that it appeareth to a person travelling alone in the night and in solitary places and lureth him to destruction (Al Kazvīnī)
 When the Shaitāns attempt to hear words (from the confines of the lowest heaven), they are struck by shooting stars

The great arrow of a glance that at my heart thou castedest — missed
 Let us see what designeth the good judgment of — thee

O heart ! while in the path of old age by what way goest thou ?
 In mistake all at once, be aame expended the season of youth of — thee

10 That eye of intoxication struck (and made restless) the path of the lover's
 heart

From this way, tis manifest that wine is intoxicated of — thee

Hāfiz is not a slave who fleeth f om his master
 Show a little kindness come back for I am ruined through reproach of —
 thee

Some are consumed some falling into large wāirs become crocodiles and others falling upon
 land become ghuls

Several of the companions of Muhammad saw ghuls in their travels Umar saw while on a
 journey to Syria a ghul before Al Islan and struck it with his sword Properly the female
 is called ghul and the male kutrub

These beings and the ghudar (or gharar) are the offspring of Iblis and of a wife whom God
 created for him of the fire of the Sumum (smokeless fire Kuran xv 27) they sprang from an
 egg

(Tradition from Wahb ibn Munabbih in the account of the early Arabs in the Miratu z zaman)
 The ghul (female) appeareth to men in the desert in various forms converseth with them and
 sometimes yieldeth herself to them

10 The second line may be —

(a) From this way tis manifest that intoxicated of wine is the eye of — thee

(b) From this way tis manifest that wine is the intoxicator of — thee

91, (39).

- 1 That Bold One of Pari-face (the true Beloved) who, last night, by me——passed,
What sin saw He that, by way of Khita,ī, He——passed?

Since from my sight, went that world-seeing eye,—
None knoweth what tears from my eye have——passed

Last night, from the passing of the heart's fire, to the candle passed not
That smoke (sigh) that, to our head, from the liver's consuming——passed

(Being) far from His face, momentarily, from the fountain of my eye,
A torrent of tears came, and the deluge of calamity——passed

- 5 From our feet, we fell when separation's grief came
In grief, we remained, when from the hand, the remedy (union with Thee)——passed

- 1 This ode was written in the state of قبض (kabs) "contracting," when manifestations of glories are closed to the holy traveller

تُرکِ پَرِی (the Turk of Pari-face) signifies —

(a) The true Beloved (God), who is the desired of all They liken the true Beloved to Turk for the reason that, in eternity without beginning, the Distributor gave beauty in excess to the Turkān.

(b) Manifestations of glories of the true Beloved, whose splendour is desired of all
See Ode 8, couplet 1

حطای signifies —

(a) if read khata,ī, sin

(b) „ khita,ī, Cathay, a lofty country

The first حطای has the meaning (a), and the second, the meaning (b)

In sūfīism, whenever a city, or a country, is named, it signifies this, or the next, world

When the doors of manifestations are opened to the holy traveller, the travelling of love's Path, becometh easy, and joyously he travelleth the desert of that Path

This is bast (expanding).

When the doors of manifestations are closed, difficulty occurs to him, the luminous world becometh to his eye stain and dark, and he crieth "O woe is me"?

This is kabz (contracting)

If, in both instances, khata,ī (sin) be read بِه will signify "by reason of", and we shall have —
Those manifestations of glories that, last night, passed before us,—saw He what sin, by reason whereof sin passed?

The heart said — With prayer, one can again obtain union with Him '
 Tis a life time since my life all in the work of prayer—— passed

Wherefore do I bind (put) on the pilgrim robe (of the true Beloved) for that
 Kihla is not here?

In effort, wherefore do I strive since from (mount) Marvah, (mount) Safa hath
 ——— passed?

- 7 The ihram (pilgrim robe) is a mean garment composed of two cloths—one extending from the waist to the feet the other from the shoulder to a little below the waist—robed wherewith pilgrims enter Maka to celebrate the festival of the tenth day of the month Zu l Ka dat) last but one of the Muhammadan year See Ode 35

سفا (Safa purity) is the name of a mountain near to glorious Maka and so is Marvah
 See the Kuran ii 153

The second line signifies —

In effort wherefore do I strive when from our heart the purity of glories hath departed?

Sarah (Sarah pure) being barren Ibrahim took to himself her handmaiden Hagar (Hajir elegant) who bore him a son Isma'il heard of God Then Hajir became the object of Sarah's envy and Ibrahim was compelled to remove her and Isma'il from the land of Sham to where Maka now standeth The angel Jibra'il directed him where to go and where to stop

When Hajir implored Ibrahim not to abandon her and her helpless child in so desolate a spot he told her that such was the will of God conveyed to him in a dream and left her

Having consumed all the food that Ibrahim had left her hunger and thirst caused her milk to dry up Apparently she and her son were doomed to die a most cruel death

She ascended mount Safa and there wept in anguish of heart crying out for assistance

Descending she hastened across the intervening valley and ascended Mount Marvah There she was unable to see any dwelling or any spring of water

In grief she went seven times between these two mounts each time stopping to guard her son against the wild beasts At length from Mount Marvah she heard a sound which ultimately directed her to her son

There she found a new risen stream of pure water (zam zam)

Some suppose —

(a) that the water gushed out where the child lay

(b) that God (in answer to her cries and those of her son) let gush forth the waters

She was told (by Jibra'il) that the stream would continue to flow that Ibrahim would return and there build a house (the Ka ba) that should become (as it has become) the Kibla of millions of people and that her son would be a prophet

Attracted by the unexpected appearance of birds a tribe (the Ban Jarham) whilst on their way from Yamin to Sham arrived

Having

Through

Once a y

In commemoration of Hajir's hurrys to and from between mounts Safa and Marvah pilgrims run to this day seven times between the self same mounts

The second line may be —

In effort wherefore do I strive since from my heart purity hath——passed?

Yesterday, with the essence of the pity, when he beheld me, the physician
said —

“Alas! beyond the rules of cure, thy grief hath—— passed”

O friend! for asking Hāfīz (how he fareth) plant thy foot (to visit him)
Before that time when they shall speak saying —“From the frail house (this
“world) he hath—— passed”

8 The rules are —

فانوس the institutes

شفا the cure

by ابو على سينا (Abū 'Alī Sīnā, Avicenna) born at Buḥḥārī 983 A D, died at Hamadīn
1037 A D

He was a learned man, but addicted to wine and to effeminate pleasures,

His books (100 in number) on medicine are now nearly all lost

9 دارالعا the frail house (this world)

دارالتعا the permanent house (the next world)

92 (65)

- 1 Save Thy threshold, my shelter in the world—— is none
 Save this door my fortress place—— is none
- When the enemy (blis full of fraud, man seducing) draweth the sword, we
 cast (away) the shield (in flight)
 For save weeping and wailing our sword—— is none
- From the tavern street why turn I away my face?
 For better than this, in the world my way and path—— is none
- If into the harvest of my life, Time cast fire (and consume it)
 Say — Consume (it) for equal to a little blade of grass in my opinion it (life)
 —— is none
- 5 I am the slave of the saucy eye of that straight stature
 From whose wine of pride at any one glance—— is none
- Thus it is, that in every direction, I behold the snare of the Path
 Save the shelter of His tress my shelter—— is none
- O King of the dominion of beauty I go (impetuously) rein drawn
 For at the head of a street is it not a justice seeker—— is none ?

- 2 سر انداختن (to cast th shield) signifies —
 to flee,
 سر نداشتن (to cast not the shield) signifies —
 az barae jang muhavi va mustakid va mustal kim shudan
 to be ready prepared and fortified for battle
- بمع ردن (to draw the sword) signifies —
 the seduction by the offspring of Ādam and of Hāwā (Eve) who are partners with Shaitan
 Who hath dependence on something of the world's goods that dependence alloweth him not to
 proceed
- It saith —
 That something that thou hast in it partnership is mine with thee

When Shaitan (man's enemy) cometh before me I make myself firm in freedom Whatever he
 questioneth I put aside
 Like Isa I take the path to my purpose that I may take to my bosom that Desired one
 Mine is no business with the world's goods and no work save weeping

Be not in the pursuit of injury do whatever (else) thou desirest
 For in our Shari'at, save this, a sin—— is none

In every city the eagle of violence hath drawn out his wing
 The bow of a corner-sitter, and the arrow of a sigh—— is none.

10 To the (black) tress and the (dark) mole give not the treasure of the heart of
 Hāfiz,
 For (to do) deeds like these, the power of every black one (the black tress and
 dark mole)—— is none.

9 The lot of the people is tyranny From it is no escape save —
 (a) by sitting in a corner,
 (b) „ lamenting to God,
 (c) „ the bow of a recluse, and the arrow of a heart's sigh

93 (73)

- O Sāki (Murshid) I bring wine for the fasting month (the Ramaḡan)—
 hath passed
Give the goblet for the season of name and fame——
 hath passed
Dear time hath passed Come let us repeat the omitted prayers
Of a long life that without the presence of a goglet and of the cup (the
 Murshid)——
 hath passed
- Like aloe wood how long can one consume in the torment of repentance ?
Give wine For life in the essence of raw madness——
 hath passed
- (O perfect Murshid ! with the wine of divine love) make me intoxicated even
so that from selflessness I shall not know
In the plain of imagination who hath come who——
 hath passed
- In the small (hope) that a draught of Thy cup may reach us
In the inn (place of worship) every morning and evening prayer to Thee

 hath passed

t سابی (cup-bearer signifies —

the murshid who hath brought his inclination to the fortune of God

ماه صیام (month Siyān) signifies —

(b) a time wherein Ḥāfiẓ practised that custom and a perfume of the divine knowledge of God reached the perfume place of his heart

They call the following of this custom— the dear-time because —

(a) this time is the base of the ascent of the Path and the means of discovering truth. Without it, the travelling of the desert of Tarikat is not a tunable and the holy Traveller travelleth not the Path of Love.

(b) the times of Life (to the limit of its own nature) is a jewel of great price and the destroying of it is the cause of penitence

A poet saith —

Every breath that goeth is a jewel of Life

The price of the mine is the tribute of two worlds (this and the next)

When the Sul in the beginning of state goeth on the travelling of the Path he practiseth austerity and piety whereby purifying and glorifying may be his and he may become fit for Love.

O Murshid! explain Love and take us out from ourselves For the time of outward worship
— — — — — Let — — — — — and the name and the customs of the world are
— — — — — with begun to flash and the darkness of the

In futility dear time hath passed and for its plunder we hastened not
Come make reparation for that space of life that without the Murshid passed in idleness

To the heart that was dead, a great life reached the soul,
 Since into its (the heart's) perfume-place a perfume (of wine of love), from
 Thy breeze,— hath passed.

The Zāhid had pride (of his devotion), took not the path to safety
 By the path of supplication, the Profligate (the holy traveller) to the House of
 Safety (Paradise)— hath passed

O Zāhid! know (together are)—thou and Khilwat, and solitude, and need
 For the lover (of God), order for perpetual ease— hath passed

The cash of the heart that was mine became expended in wine
 It was counterfeit coin Therefore into the unlawful it— hath passed

8 See p 164

9 The cash of my heart in the Path of Love, became expended, and in Love-play
 It was a counterfeit coin, ruined, black from the heat of the fire, it took no currency in the
 market of Sharī'at, none took it for anything, nor placed it in place

Therefore, to Love's market it hasted, and there found currency, as Shaikh Fakhru-d-Din
 'Irākī saith —

"In circuit of the Ka'ba, I went to the sacred enclosure, they gave me no access saying —
 What didest thou outside, that inside (the house) thou comest

"Into the cloister, I go from within, a voice issueth,

"Saying —Come! Come! 'Irākī, for thou art of the special ones (with God)."

When I entered Love's Path, I expended the cash of my heart

When, by reason of want of currency, my heart was counterfeit,—it went into the Path of the
 sacred enclosure, and for the revealing of the counterfeit, went, with respect, like the false
 coiners

Every piece of gold that is counterfeit, came forth black from the heat of the fire

Then Love is a fire, wherein the Knower d ¹ ayeth hearts

Unlawful, they have called Love, since it ¹ h the seeker to reach the Sought

After the seeker hath reached the Sojourn, no room for Love, for the seeker hath become of
 those near to God.

When at this stage, the seeker be ¹ astonished—it is unlawful for him to incline to des-
 cendancy.

When, from loftiness of spirit, and ¹ gent of penetration, I reached to the stage of the heart's
 mystery, up to mystery of mystery,—I severed my own attachments from heart and love
 (whereby grace riseth)

Then, by God's decree—

"The good deeds of holy men are equal to the bad deeds of those near to God"

At the time, when the Traveller, ascendeth beyond the stage of heart and love,—to it, again to
 return is unlawful for him

In the mode of living of his companions, that counterfeit gold that, nowhere, hath currency is
 expended in the gaming-house and in the tavern

Ārīfs of knowledge, and Travellers, face on the Path, make not public mysteries in the travelling
 of the Path, and make not vain their evidence

If, sometimes, in the state of effacement and intoxication, a mystery falleth, from one of them,
 to the public gaze,—thy make its remedy by asking pardon of God on account of state of
 effacement and intoxication

- 10 (O admonisher !) again counsel not Hāfiz for the path of austerity, found not,
 A lost one (in love's path), to whose palate the sweet wine (of love) —
 hath passed
-

- 10 The second line may be —
 A lost one *because* to his palate the sweet wine (of love) —
 hath passed

94, (75).

- 1 Since, abode in my heart, grief for him—— hath taken,
 Like his dark tress, the darkness (of confusion and of bewilderment) my
 heart—— hath taken.

His (ruddy) lip like (red) fire is the water of life
 On account of that water (of life), us, a great fire—— hath kindled.

'Tis an age, since with soul my auspicious spirit,
 Desire for that stature and height (of the Murshid),—— hath taken

Of his lofty stature, I became lover,
 Since loftiness of splendour, the work of lovers—— hath taken.

5. Since, in the shadow of his kindness, we are,
 Away from us, why (is it that) he the shadow—— hath taken

To-day, the breeze of morn is ambergris of perfume,
 Perchance, the path of the desert my beloved—— hath taken?

From the river (of weeping) of my two eyes, the jewel of tear
 The world, into the midst of incomparable pearls,—— hath taken

O cypress of lily bosom (the beloved)! The tale (lustrous verse) of Hāfiz
 Like the description of thy (lofty) stature, loftiness (of rank, of precious accept-
 ance, of exaltation)—— hath taken.

6 From the beloved (the Murshid), it is that the breeze of morn is ambergris of perfume.

95, (111)

- 1 My Lord ' sweetly, Thou goest in so much that in Thee, head to foot (altogether)—— I die
My Bold One ' sweetly, Thou movest, before Thee —— I die
- Thou saigest — 'Before me, when wilt thou die? Why is haste?
A sweet demand Thou makest (Even) before Thy demand —— I die
- The lover, separated and intoxicated, I am The idol, Sākī, where is he?
Say — 'Proudly move for before Thy beautiful form —— I die
- O Beloved ' through separation from whom, an age hath passed, so that I may die —
Make—say—only one glance, so that, before thy dark gray eye,—— I die
- 5 Thou hast said — 'My ruby lip giveth pain and also the remedy
Sometimes before the pain, and sometimes before the remedy —— I die
- Sweetly moving Thou goest ——Far, the evil eye from Thy face '——
In my head, I have a fancy that at Thy feet —— I die
- Although the place of Hāfiz is not in the private chamber of union with Thee
O Thou (that hast) all places happy, before all Thy places,—— I die

96, (108)

- 1 Passed an age since the fire of passion for Him, in the soul ——— of ours was
 Through that desire that, in the desolate heart—— of ours, is
- In blood-water of the liver, are drowned the pupils of my eye, hence,
 The fountain of love for this face, in the lamenting chest—— of ours, is
- The water of life, a drop from that ruby (lip) like sugar, is
 The sun's disc, a great reflection, from the face of that shining moon——
 of ours, is
- Since I heard —“I blew into him My soul,” certain became
 To me this matter——that we property of His (are), and He property——
 of ours, is.
5. Not to every heart, is a manifestation as to love's mysteries
 The confidant of this spiritual mystery, the possessor (God) of the lofty soul
 —— of ours, is
- O praiser of God ! explanation of the Faith (of Islām), how long utterest thou ?
 Be silent
- In both worlds, our faith, the society of the Beloved—— of ours, is
- Hāfiz ! Until the rūz-i-ākhīr (the judgment day), offer thanks for this favour,
 That, from the rūz-i-awwal (the day of Alast), that idol, the comforter and guest
 —— of ours, is

4 The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath
 of life Genesis 11, 7
 See the Kurān xv.

7 Rūz-i-awwal See p. 5

97, (68)

- 1 In every path of Islam, the image of Thy face fellow traveller—
 Ever, the perfume of Thy hair, the soul informer— of ours is
 of ours is
- In grief of those claimants, who forbid love,
 The beauty of Thy face, the approved argument— of ours is
- Behold, what saith the apple of Thy chin?
 Many a Yusuf of Egypt fallen into the pit — of our is
- If to our hand reach not Thy long tress,
 The sin of the perturbed fortune, and of the short hand— of ours is
- 5 To the chamberlain (Iblis full of fraud) of the door of the private chamber
 say —
 Of those corner sitting a certain one (though through grief yellow of face
 like straw), the dust of the court— of Ours is
- Although, apparently, He is veiled from our sight
 He, ever in the sight of the tranquil heart,— of ours is
- (O Iblis!) If, as a beggar, Hāfiz knock (at) that door (whereof thou art cham
 berlain) open
 For, it is years since he, desirous of the moon like face— of Ours was

- 1 From our soul the perfume of Thy heart is never separated
- 5 Iblis is the guardian of the door of unity (wahidiyat) and prohibitor of the holy traveller of
 unity (ahidiyat)
 See the Kurān —
 Iblis refuses to worship Ādam ii 34 vii 11—18 xvii 63—65
 is accursed vi 13—18 xv 34—35
 respected till the judgment day vi 14—15 xv 36—38
 hath no power to injure God's people xv 42 xvii 67
- 7 Couplet 7 is addressed to the watcher (Iblis) and uttered by the true Beloved (God)

99, (98)

- 1 Every one of auspicious sight, who, for happiness, went —
 To the corner of the wine tavern (of retirement) and to the house of desire
 (the stage of love, and of divine knowledge)—— passed
- By means of the eup of half a "man (the Murshid) the holy traveller of the
 Path revealed
 The hidden mysteries (of love) that, in the world of witnessing —— passed
- Come and hear divine knowledge from me For, in my speech
 A profitable subtlety of the bounty of the Holy Spirit—— passed
- From the star of my nativity seek naught save profligacy
 For with the star of my nativity, this deed—— passed
- 5 From the morning thou earnest forth by the hand of another
 Perehance, from thy memory, the allowance of last night's wine —— passed
- Perchance, the physician of Isa's breath (the true Beloved) may, by a miracle
 strive (to revive me)
 For beyond visiting the work of me shattered—— passed
- A thousand thanks that last night, from the corner of the wine house (of love),
 Hāfiz
 To the corner of the cloister of devotion and worship (of God),—— passed

- 2 من (man a weight) signifies —
 Manifestations in the night season the time of viewing God's glories See Ode 144
 عالم سهاد (the world of witnessing) signifies —
 The appearing of the world which is the place of Arifs and the stage of God recognisers
- 6 The physician may signify the Murshid
 The time of death hath arrived no time for visiting the sick remaineth
- 7 خلوة (cloister) signifies —
 the corner where the holy traveller acquireth the treasure of the knowledge of God
 Hāfiz offereth thanks for his acquisition of the favour of sincerity of service and of devotion
 and saith —
 With sincerity to offer devotion only twice is higher than forty years of devotion wherein is
 the perfume of hypocrisy

100, (90).

1. From His lip of ruby, a (single) draft we tasted not , and He departed
His face, moon of form, we beheld not to our fill , and He departed.

Thou mayst say —“ By our society, He hath become greatly straitened,”
His chattels (thus quickly), He bound up about him, we arrived not, —
and He departed

Many the Fātiha and the Harz-i-Yamanī that we recited
After that, we murmured the *Ikh̄lās*, — and He departed.

He said —“ From the order of my writing, draw not your head, lest I depart,”
From His writing, we drew not our head, — and He departed

- 5 A glance, He gave saying —“ From the street of desire (love), I depart not ”
Thou sawest how, at last, we purchased the glance, — and He departed

He said —“ Who seeketh union with Me, severeth himself from himself ”
In the hope of (union with) Him, we severed ourselves from ourselves, —
and He departed

Proudly moving, He went into the sward of beauty and of grace But,
In the rose garden of union with Him, we moved not, — and He departed

His form in gracefulness is the effect of God's creation ,
On His face, we fully (to our fill) cast not our glance, — and He departed

All night, weeping and wailing, we did like Hāfiz
For alas ! for bidding Him farewell, we arrived not, — and He departed

فَاتِحَة (fātiha) signifies —

the first (opening) chapter of the Kurān

اِحْلَاص (sincerity) signifies —

chapter cxii of the Kurān

حَرَرِ يَمَانِي (the charm of Yaman) signifies —

the prayer that, on journeying to Yaman, Muhammad taught

101

- 1 O sorrow! my (true) Beloved remained in grief and sorrow for me —
 and departed
 Us, like smoke on the fire He placed — and departed

To the intoxicated, of the wine of love, joy exciting,
 He gave not a cup, caused him to taste (the bitterness) of every separation — and departed

When I became His prey, me shattered, wounded,
 In the sea of grief, He left urged his steed, — and departed

I said — Perchance by device I may ' bring Him into the snare
 From me, He fled affrighted my steed of fortune — and departed

- 5 When to my heart my heart's blood found the place strait
 From the path of the eye to the desert, rose colour (heart's blood) ran
 and departed

When the happiness of service aided not the slave
 He (the slave) kissed the threshold caused service to arrive — and departed

Within the veil (of the bud), was the rose, when the bird of morning time (the true Beloved),
 Came to the garden (of existence) of Hāfiz, cried out — and departed

- 7 The rose within the bud is Hāfiz still youthful

102, (101)

- 1 Who is not fallen into that doubled tress—— is none,
In whose path is it, that a snare of calamity—— is none?

Perchance, thy face is the mirror of divine light
O God! (I swear) that thus it is; and, in this, dissimulation and hypocrisy——
is none.

The Zāhid giveth me repentance of thy face. O Excellent face!
His (the Zāhid's), any shame of God; and shame of thy face—— is none.

O candle of the morning! weep at the state of mine and of thine
For this hidden burning, thine is none, and mine—— is none.

- 5 Witness is God, and God as witness is sufficient
For less than the shedding of blood of martyrs, this (bloody) weeping,——
is none

The narcissus seeketh the way of thy eye, O excellent eye!
To the wretched (narcissus), news of its mystery; and, in its eye, light——
is none.

For God's sake, adorn not thy tress; for ours,
Is no night when, with the morning wind, many a conflict—— is none.

Last night, He went, and I said —“O idol! fulfil Thy covenant ”
He said —“O Khwayja! thou art in error. fidelity in this covenant——is none ”

Since from the corner-sitters Thy eye ravished my heart:
To be in thy train, a sin on our part—— is none.

- 10 O candle, heart-kindling! come back, for, without Thy face,
At the banquet of companions, the effect of light and of purity—— is none.

If the Pīr of the magians become my Murshid——what difference?
There is no head, in which a mystery of God—— is none.

Against the (sun resplendent), to speak saying —“I am the fountain of light ”
Worthy (even of obscure) Suhā, the great ones know—— is none,

12 Suhā is an obscure star in Ursa Major. If illusory beloved ones lay claim to something, it is improper, or if other beloved ones do so before my (true) Beloved.

The consoling of travellers is the cause of excellent mention,
O soul! in your city, this rule——

is none

If he suffer not the arrow of reproach what doeth the lover?
With any warrior the shield against the arrow of destiny——

is none

15 In the cloister of the Zāhid and in the chamber of the Sāli
Save the corner of Thy eye brow, the arch of prayer——

is none

O thou that hast lowered Thy claw for the blood of Hāfiz's heart
Perchance thought of the plunder of the Kurān of God (that is in Hāfiz's
heart) thine——

is none

16 Hāfiz knew the Kuran by heart To take his heart is to take the Kuran of God

No good counsel is it that the mystery should fall out of the screen
 And, if not, in the assembly of profligates a piece of news (of both worlds)——
 is not that is not

Of this distraught fortune, I grieve and if not
 Apportioned from the head of Thy street, another—— is not, that is not

10 O sweet fountain! from the modesty of Thy sweet lip (the stream of divine grace)

Now steeped in water and sweat (of toil of search), a piece of sugar (the illusory beloved)—— is not, that is not

Not from Thy hand am I heart bereft bloody of liver
 For from grief for Thee, a liver full of blood—— is not, that is not

In the desert of love for Thee, the (noble) lion becometh (through fear) the (crafty) fox

Alas this Path! wherein a danger—— is not that is not

From existence this degree of name and of fame mine is that is
 And if not, in that place, from weakness an effect—— is not, that is not

On me, wherefore bindest thou the girdle of malice, when of love,——
 On the wist of my heart and soul a girdle—— is not, that is not

The divine essence was the witness in the world of non-existence and when we reached this upspringing place (this world) showed the way to the hidden

The object of the holy traveller's talk with the Murshid is to prevent the Murshid from revealing to the world the goodness either of the attraction of God's grace or of the up-springing of the world. For to reveal them is the cause of disaster

Through jealousy the holy traveller thus acteth.

Khwaṣa ʿAbdu l-lāṭ Ansārī saith —

The world is a dust heap wherein the wise sow it is not a plain wherein the ignorant sow

Shah Abu l-Maʿāmī saith —

O distraught one! What is the world? It is the Illusory truth showing not the Truth Illusory showing

10 سکر (sugar) signifies —

Illusory beloved ones sweet as-sugar possessed of artifice in decoration and in adornment of their person on whom is the glance of the men of the world

There is no beloved nor lovely one who in search of the Desired one is not immersed in sweat.

Although illusory beloved ones are like to sugar and on them is the glance of the Sages

Not one is there who would not turn to Thy grace and plant this plant in the soul's garden

15 From the head of Thy street, I cannot go a step
 And, if not, in the heart of the heart-bereft, a journey—— is not that is not.

O gleaming torch ' in thy head, what hast thou
 That, through thy action, roast meat, a liver—— is not, that is not.

Save this subtlety that Hāfiz is not pleased with thee,
 Wholly, in thy existence, a skill—— is not, that is not.

That wine drinker (profligate) in whom is neither the (double) face nor hypocrisy,
Is better than an austerity hoaster in whom is the face of hypocrisy

5 We are neither hypocritical profligates, nor the companions of hypocrisy
Witness to this state is He, who is the Koower of hearts

The ordinances of God, we perform and do evil to none
Whatever they say is unlawful, we say not 'it is lawful'

What mattereth it—if thou and I drink some goblets of wine?
Wine is of the blood of grapes, it is not of your blood

This (wine-drinking) is not the defect that, from this defect, injury will be
And if it be the defect,—what matter? The man without defect—

is where?

6 On the part of holy travellers and of seekers of information divine grace is the preservation of
degrees
If he observe them not, he becometh a sinner in the order of People of the Path

If thou preserve not the degrees thou art an impious one
In love's path the holy traveller must not divulge its mysteries nor make vain his testimony
Who knoweth God his tongue is dumb
In the formidable shari'at the traveller should be firm of foot and deviate not from it a hair's
breadth

See Ode 133 couplet 1

Behold that decoration of life, which is the preservation of the degrees of the traveller of in
formation and the preservation of which is a divine command—I will take up

7 — (your blood) signifies —

The slander (like blood shedding) of the brothers of purity (good men) which in all religions
is forbidden
Addressing the outward worshipper (devoted to slander uttering to injury seeking to defect
reckoning to man injuring) Hafez saith —

If thou and I drink one or two cups of wine what mattereth it? In thy opinion it is the
worst of deeds

While by it I gain a state the best of states and becoming intoxicated come out from
man injuring and defect seeking

The cup is a cup of the blood of the grapes, not of your blood — O source of pride! But you
regard your own blood shedding (the slandering of the brothers of purity which is forbidden
in all religious orders) the best of deeds.

8 Abdu'r Rahman Jami (d 1412 & 1413) saith —

Man is he in whom is faith
In whom suspicion effaced is certainly

If man be this clay form
Less than it, are not the door and the wall

(man) signifies —

The existence (real) of the door who is the comprehender of the necessary and the possible
God can forgive sin committed against Himself but not wrong committed by one man against
another

106, (25)

- 1 The fast (the time of austerity and of inward purity) a side hath gone, and the 'id (the time of manifestations, of glory of God's qualities, of tumult of love, and of the light of the heart) hath come, and hearts have risen (in tumult) In the wine-house (of the heart), the wine (of love) hath come into tumult, and it is necessary to ask (for the Murshid).

The season of (hypocritical) austerity boasters, weighty of life, hath passed
Hath risen, the time of gladness and of joy-making of profligates.

Him, who like us drinketh the cup,——what reproach reacheth?
In regard to the profligate lover, neither is defect, nor is fault.

1. صوم (fast) signifies —

A time when men of the path, at the beginning of state, for the purifying and rendering void the interior, are engaged in austerity and piety, and turn from the nature of man to the nature of the angel.

- عيد ('id) signifies —

The time of manifestations when the discovery of the glory of qualities is the holy travellers.

At this time, he inclineth to delight and to desire.

2. رباں (profligates) signifies —

a crowd who bring forth their head in contempt for the people; and keep their own perfection concealed like the cotton-pod, that outwardly appeareth hard and ugly, and inwardly is soft and white

The time of austerity, of piety, of abstinence, and of foodlessness (which, for the purifying of the interior was effective) hath ended, and the time of manifestations and of glories hath entered by the door

Hearts have become joyous; and the country of my existence, prosperous

Love's heat hath boiled from my heart, and with loud voice, shouted —

“With unfeigned sincerity, it is necessary to seek a Murshid. For the time of hypocritical austerity-boasters hath ended, and the time of joyousness of profligates, begun”

A wretched one saith —

“Be the intoxicated profligate, that thou mayst become full of pearls like the shell

“Be outwardly hard and ugly, inwardly shining and pure

“Not like the hypocritical Zāhids

“How long wilt thou be like the snake, inwardly deadly poison, outwardly soft and clean

“Weighty of life” signifies:—

One with weighty attachments to the world.

105 (92)

1 The curve of Thy tress is the snare of infidelity and of Faith (Islam)
This matter is a little from His work shop

Thy beauty is the miracle of beauty But

The tale of Thy glance is clear magic

Thy lip is the miracle (life giving) of Isa But,

The tale of Thy tress is a strong rope

I called Thy lip the water of life But

What room for water, when that is our running water?

5

Be a hundred (shouts of) Aftin! on that dark eye
Which, in lover slaying is the creator of magic

A wonderful science is the science of love's form

For the (lofty) seventh sky is the (low) seventh land

Thou thinkest not that the evil speaker departed (in death), and took his life (in
safety)

(In error, thou art) His account is with the two noble recorders

(In safety) how can one take one's life from Thy bold eye

That ever is in ambushade with the bow?

Hafiz! be not secure from the snare of His tress

That taketh the heart and is now in fancy (of taking away) religion

10

O heart! draw His grace with soul like Hafiz
For grateful is the gratefulness of the grateful

From love's cup, Hafiz drinketh wine

On account of this, he is ever a profligate and an intoxicated one

4 (turning) is the past participle from *gum* just as *gum* is of *gum*
Love's path is a strange path wherein exaltation is degradation For holy travellers it is on
account of its difficulty a path of regret.
In love's requirements the greatest exaltation of the lover is in humbleness and lowness
The seventh heaven is the height of exaltation and the seventh land is the opposite thereof
7 *Al-Layl* (Kiram) signifies —
The two angels who record in the *riznama* (record book) man's good and bad deeds

104.

1. The cause of pleasure and of joy, the sight of the Pir of the Magians—— 1S
 Of the garden of the wine-house, wonderful the climate—— 1S
- The head of the Lords of Liberality (in supplication) at His (the true Beloved's)
 foot——is best
 Save this interpretation and explanation, the abandoning of respect, boldness,
 —— 1S.
- The tale of Paradise, and the fame of the heavenly House (the Ka'ba),
 An explanation of the dignity of the wine-vault of the daughter' of the grape
 (wine)—— 1S
- Our gracious heart seeketh a cup of ruby (wine);
 In search of silver and in the attraction of gold, the miser—— 1S
- 5 In eternity without beginning, on every one's head passed a decree —
 (In this world) the Ka'ba, and the Idol-temple, and (in the next world), Paradise
 and Hell—— 1S
- Attainable is no treasure without the (deadly) snake Tell no tale
 Abū Lahab's flame (to destroy) Mustafā's fortune—— 1S.
- Pure essence (descent) is the jewel of pomp; but
 Strive for work. For, neither by birth, nor by lineage, pomp—— 1S
- By this very Path, by God's grace, the heart of Hāfīz
 Ever making effort, in search, day and night,—— 1S.

- 3 The Ka'ba built in the form of Heaven's vault is heavenly.
- 5 Worship at the Ka'ba causeth man to reach to paradise, at the idol-temple, to hell
6. Mustāfa (the chosen one) is a title of Muhammad
 Abū Lahab, nephew to Muhammad, bitterly opposed him. See the Kurān cxī, and Sale's
 preliminary discourse
 Ode 152.

(O Murshid!) From love of thy beard and mole, Hāfiz is head revolving
Like the compass, but his heart's point is in its place

Hāfiz' give up "how and why? and a while drink wine
With His decree, thine is what power of talk of "how and why "

This is God's right

Man can forgive wrong committed against himself by another man

This is man's right.

This defect is not the defect to which the slave's right should attach which stoppeth his path
of pardon from which appeareth ill-doing that becometh not pardon and in which hope of
pardon is none

The only existence that is void of defect is the pure Lord God the slave whose nature is dust
is defective,

g. I am outwardly captive to the goods of the world inwardly to Thee,

This couplet may be addressed to God.

107.

- 1 My heart hath caught vexation from the world and whatever is therein
Within my heart, none is contained but the Friend (God).

If from the rose-bed of union with Thee, a perfume reach me
Through joy, my heart, like a rose-bud, will not be contained within its skin

The counsel of me distraught in love's Path
Verily, it is the tale of the distraught one, and of the stone, and of the pitcher

To the Zāhid, sitting in solitude, speak saying —“Carp not
“For the reason that the corner of our prayer-arch is the curve of the eye-
brow.”

5. Between the Ka'ba and the idol-house is no great difference
On every side where thou glancest, equally is He.

Not by the (shaven) beard and the (shaven) hair, and the (shaven) eye-brow——
is the being a Kalandar

The account of the Kalandar's path know, is hair to hair (a scrupulous perform-
ance of duty).

In being a Kalandar, to part with a hair's head is easy
That one is a Kalandar, who, like Hāfīz, parteth with his head (life)

- 3 Hamīdu d-Dīn of Balkh wishing to present his friend the poet Anwari (d 1200) with a jar of
sharbat, employed a half-witted man Husain to convey the gift and a letter
On the way Husain broke the jar by striking it against a stone.
To Anwari, he presented the handle of the jar with the letter
The poet said —“Where is the sharbat?”
Husain replied —“A stone took it from me.”
The poet said —“Why, then, have you brought me the handle?”
Husain replied —“To corroborate my statement”
5 See Ode 88, c 8, 104 c 5
7 “Kalandar” See Ode 58, c 8.

108

- 1 The tale of [the cypress, who uttereth in the presence of the stature of the
Friend (before God),
From whose stature, is the head loftiness of the straight cypress?

In that way, I image not His cypress like stature
For though the cypress is lofty its stature is self going (wilful and free)

The image of the cypress-like stature is the dweller of our (weeping) eye
For the reason that the place of the straight cypress is on the bank of the
stream

Of His tress and line (of down) and mole —some tale the east wind
Uttered to the musk On that account it is that, like this this (musk) is sweet
smelling

- 5 On that resplendent moon (face), is a line But a person
Knoweth not—whether it is the crescent moon, or the curve of the eye brow

A thousand precious lives,—a ransom for that one, whose head
As a ball hath fallen into the curve of the chaugan of His tress

From His mouth seek thou thy heart's desire if thou seek (it),
Like Hāfiz go not in pursuit of His eye which is contest seeking

- 3 The cypress is free and independent. Its straight stem shoots high into the air without branches it generally stands by a rivulet.

109, (26).

- 1 O Heart-ravisher ! thou art not a speech-recogniser Here, the fault is
 When thou hearest the speech of people of heart speak not saying —“ A fault
 it—— is ”
- Neither to this world, nor to the next world, boweth my head (filled with great
 ideas)
 Blessed be God ! for this tumult that, in our head,—— is
- Within this shattered heart, I know not who—— is
 For, I am silent , and in clamour and tumult, it (my heart, in which is the true
 Beloved)—— is
- Forth from the screen, went my heart. O Minstrel ! where art thou ?
 Ho ! sing. For, on account of this note, in melody, our work—— is
5. To the world's work, never was attention mine ,
 In my sight, Thy face its happy adorer thus—— is.
- From a (crude) fancy that I mature, nights I have not slept .
 Wine-sickness of a hundred nights, I have the wine-house, where—— is ?
- With my heart's blood, thus it is that the cloister became stained
 If ye wash me in (ruddy) wine, lawful at your hand it—— is ?
- In the cloister of the magians, me dear they hold for the reason
 That, in our heart, a fire that dieth not ever—— is.
- What was the melody that, last night, the minstrel played ?
 Life passed, and yet, full of that melody, my brain—— is ?
- 10 Last night, within my heart, the announcement of love for Thee, they gave
 Yet, with desire, full of that voice, the plain of my heart—— is ?
- Last night, within us, was the wine-ache of love for Thee .
 The time of worship, where is ? The time of the place of prayer what—— is.
- From that time when the cry of the true Beloved reached Hāfiz.
 With desire, full of the resounding cry, the mountain of his heart yet—— is.



The Letter Sā

110 (113)

- 1 For our pain is no remedy, — Justice !
 For our separation is no end Justice !
- Reugion and the heart they ravish and make design upon our life
 Justice ! against the tyranny of lovely ones, — Justice !
- As the price of a kiss the demand of a life
 These heart ravishers make, Justice !
- These of Kafir heart drink our blood
 O Muslims ! what remedy ? Justice !
- 5 O day of union ! give justice to the wretched
 From the night of the longest night in the winter of separation — Justice !
- Every moment another pain arriveth
 Against this companion heart and soul bereft — Justice !
- Day and night self less, like Hāfīz
 Weeping and consuming (with grief) I have gone — Justice !

- 5 The day of union signifies —
 The day of beholding the perfect Murshid



The Letter Jīm

111 (114)

- 1 From all the heart ravishers, it is fit that thou (O Muhammad) shouldst take
tribute,
For over all lovely ones (prophets) thou, crown like, art chief
- Thy two intoxicated eyes the tumult of all Turkistan
To the curl of thy tress Ma chin and Chin have given tribute
- The whiteness (of mercy) of thy face appeared more luminous than the face of
day
The darkness (of vengeance) of thy tress more dark than the darkness of dark
night
- In truth from this disease (of love for, and of separation from thee) where
shall I find recovery?
If, from thee, my heart pain reacheth no remedy
- 5 To the water (of life) of Khizr, thy small mouth hath given permanency
Over the sugar of Egypt, thy candy like lip hath taken currency
- O my soul! from stone heartedness, why shatterest thou
The feeble heart which, through feebleness is (fragile) like crystal
- How bindest thou the (slender) waist with a hair and loosedest
A (great) body like the (huge) elephant and (rounded) buttocks like a dome?
- Thy hair is (ever fresh like) Khizr and thy mouth, the water of life
Thy stature, the cypress thy waist a hair and thy chest, like (lustrous) ivory

1 This ode is in praise of Muhammad Who is chief taketh tribute of all
To the crown tribute is paid

8 In the Song of Solomon vii 4 the neck of the Beloved is compared to ivory
Khizr See Ode 35



The Letter Hā

112 (115)

- 1 If in thy religious order, the (shedding of the) blood of the lover is lawful (to us it is lawful)

Our rectitude is all that which is thy rectitude

The black (hue) of thy hair (is) the explanation of "the Bringer forth of darkness"

The white (hue) of thy face the manifestation of "the Splitter of the morning"

From thy eye into the bosom went flowing a (raging) stream
In the midst whereof, the sailor swimmeth not

Thy lip, like the water of life, is the power of the soul
From him, our dusty existence is the taste of wine

- 5 Escape from the grasp of thy tress noose none gained
Nor freedom from the little how of thy eye brow, and from the arrow of thy eye

(O Zāhid!) ever seek not from me rectitude or penitence, or piety
From the profligate, and the lover, and the distraught, none sought perseverance
in good

With a hundred stratagems, the ruby of thy lip gave me no kiss
With a hundred thousand solicitations, my heart gained no desire from him

What is the (worthless) cup? Ever in recollection of thee, we drink?
Drinking we drink a cup so big

A prayer for thy soul be the morning prayer of the tongue of Hāfiz
Be ever continual till evening and morning¹

² See Ode 113 n 5

Tis the age of Shah Shuja and the season of philosophy and of the shara
In ease of heart and of soul, strive in the morning and in the evening

Like Hāfiz in the hope of union, prolong a (long) night to day
For fortune's rose blossometh from the quarters of the Opener (God)

ح (key) signifies —

Life which is the source of happiness The life of the holy Traveller is the key of knowledge of
God which is the cause of acquisition of absolute desire and delight

O heart! Thou art careless of thy work and of the resurrection I fear that the period of thy
life is ended that thou hast not gained the purpose for which thou alightedest in this halting
place and that thou wilt lament and return to me saying —

O happiness! If I returned to the world I would do those things which were undone I would
do goodness wherewith Thou wouldst be pleased for I certainly believe Thee
But none will permit thee to come twice into this world and ever in ruin thou wilt stand in
that stage the next world

7 Shah Shuja (d 1384) was a Sultan of the Muzaffar dynasty whose capital was Shiraz

The Letter Kha

114, (117)

- 1 My heart, in desire of the face— of Farrukh,
Is in confusion like the (dishevelled) hair— of Farrukh
- Save the (black) Hindū (slave) of his tress is none
That enjoyed prosperity from the face— of Farrukh
- The black (tress) of good fortune is that which ever
Is the fellow traveller and the fellowknee sitter— of Farrukh
- Like the trembling aspen becometh the cypress of the garden
If it see the heart alluring stature— of Farrukh
- 5 O Sākī! give wine of arghavan hue
To the memory of the eye of sorcery— of Farrukh
- Bent like a bow, became my stature
From grief continuous as the eye brow— of Farrukh

- 1 فرج (Farrukh) signifies —
(a) the name of one with whom Hāfiz was in illusory love which is the bridge to true love
(b) the auspicious person of Muhammad
- 2 درخوردار may signify —
() the imperative of خوردن to take
 " خوردن eat
 داسن hold
(b) درخت درخت the tree fruit enjoying For درخت meaneth درخت (tree)
Just as khun rez meaneth khun rekhtan
pa posh pā poshidan
- 5 The Arghavan—the Syrtis (Judas) tree— hath crimson flowers



The Letter Dāl

115 (167)

- 1 O heart ! the grief of love, again, thou sawest—— what it did
 When the heart ravisher went and with the beloved fidelity observing
 ——— what it did

Alas ! what play (and calamities), that narcissus the sorcerer excited
 Alas ! with men of sense (in making them senseless) that intoxicated (eye),
 ——— what it did

From the mercilessness of the beloved my tears gained the colour of (ruddy)
 twilight
 In this work (of love), behold my compassionless fortune—— what it did

In the morning, from Lailā's dwelling lightning flashed
 Alas ! with the harvest (of existence) of Majnūn heart rent—— what it did

- 5 O Sāki (Murshid) ! give me a cup of wine (that I may drink of divine know-
 ledge and, in His love, make myself non-existent) For the hidden writer
 (God)
 None knoweth in the revolution of the compass —— what He did

That one (God) who expressed this azure vault (the sky) on the picture——
 In the screen of mysteries, evident it is not—— what He did

Into Hāfiz's heart, the thought of love struck the fire of grief and consumed it
 With the lover behold ye the ancient Friend (God)—— what He did

- 6 It is not evident what mysteries and acts of skill He revealed and what He concealed

116, (211).

1. In the morning, the bulbul (Hāfīz) told a tale to the east wind (the Murshid),
 Saying —(O wind thou sawest) for us what (calamities) love for the face of the
 rose (the true Beloved)—— made

For that colour of face, He (God) cast into my heart the blood (of grief)
 And from this rose-bed (eternity without beginning), entangled in the thorn (of
 the world with a thousand afflictions) me —— made.

I am the slave of resolution of that graceful one (the true Beloved),
 Who, without dissimulation and hypocrisy, the work of liberality—— made.

Be that breeze of the morning pleasant to Him,
 Who, the remedy for the grief of the night's sitters (watchers)—— made

5. Of strangers, ever I bewail not,
 For whatever He made that Friend (God) —— made

If of the Sultān, I formed expectation, a fault it was
 If of the Heart-Ravisher, I sought fidelity, tyranny He—— made.

In every direction the lover Bulbul (the skilled holy traveller, or the abstinent
 Zāhid) in lament

In the midst, joy (of union with the true Beloved), the morning breeze (the eter-
 nal lover and fearless profligate)—— made

1 بلبل (nightingale) signifies —

(a) Hāfīz,

(b) a holy traveller, who hath fallen into love's wailing and giveth to the wind his soul and heart.

صا (breeze) signifies —

a Murshid who is the guide of the path, and who is of the Amirs and Kings in the kingdoms of amorousness

گل (rose) signifies —

(a) the true Beloved (God),

(b) the Murshid

2 From eternity without beginning, God made me the lover of Himself

If (the breeze) drew aside the veil of the rose (the true Beloved) and the tress
of the hyacinth (glories of manifestations)

The knot of the coat of the rose bud (the patient traveller's heart), loose it——
made

On the part of the respected ones of the city fidelity to me,
The perfection of faith and of fortune, the Father of Fidelity—— made

10 To the street of the wine sellers, the glad tidings take
That repentance of austerity and of hypocrisy Hāfiz hath—— made

8 ذى الحجة (the tress of the hyacinth) may signify ~

(a) the attraction of love

(b) the accidents of the world

When (after struggles by the favour of eternity without beginning) my heart blossomed and the
veil of self and of thought (which was a veil between the Beloved and me) disappeared ——
the manifestations of glories of the Beloved again became the prohibitor and another veil
intervened between the holy traveller and God

Otherwise——

— ذ

ذ ذ

ذ

That is——

Whatever stage man attaineth human nature is his skirt seizer and is ever in thought
against him

117, (132).

1. A bulbul (Hāfiz) drank the blood of the liver (in grief), and gained a rose (a son).

With a hundred thorns, perturbed his heart, the wind of, envy—— made

In the desire of a piece of sugar (a son), glad was the heart of the parrot (Hāfiz),

Suddenly, vain the picture of hope (the son), decay's torrent—— made

(Ever) be his memory——my eye's cool lustre, that fruit of my heart!

That easy went (in death); and hard my work (of life)—— made

O camel-driver (perfect Murshid), my load (of grief) hath fallen For God's sake, a little help!

For me, fellow-traveller with this litter (the holy traveller), hope of (thy) kindness —— made

5. Hold not contemptible my dusty face and watery (weeping) eye
Of this straw mixed clay, our hall of joy, the azure sphere hath—— made.

Sigh and lamentation that, through the envious eye of the sphere's moon,
His dwelling in the niche of the tomb, the moon of bow-like eye-brow (the son)
hath—— made.

1 Hāfiz wrote this ode on the death of his son

3 مَرَّةِ الْعَيْنِ (the cold of the eye) signifies —

(a) ease of the eye,

(b) the son of Hāfiz, beloved by all

4 سَارِبَان (camel-driver) signifies —

the Murshid of the path and guide of this party

Because he casteth the burden of love on the back of the holy travellers like intoxicated camels and draweth them into the desert of Love, and taketh all the people of the Kārvān to their object

5 حَرَجُ مَرَرَةٍ طَرِجَاهُ

Possibly حَرَجُ and طَرِجَاهُ are separate.

O Murshid! the grandeur and the loftiness of the sky is for us, and your decoration is from our existence

They have created us for the sake of divine knowledge, and drawn forth you for our grace
Then, hold us not contemptible, and uplift us to lofty steps and proud degrees, that whatever is in our power may come into action, whoever looketh at us to us may incline

Hāfiz | Shāh rukh (castle), thou didst not and the time of opportunity hath departed

What shall I do? Me careless, Time's sport hath——

made

7 At chess

shah is the king

rukh castle

shāh rukh zadan signifies —

to castle

Kisht ba shāh guftan signifies —

to say check to the king

See Ode 28

To castle signifies —

In time thou didst not give in marriage thy son.

118, (131)

1. Come, for plunder of the tray of fasting, the Turk of the sky (Mars) hath——
made
Hint at the circulation of the cup, the new crescent moon hath—— made
The reward of fasting and the pilgrimage of acceptance, took that one
Who, to the dust of the wine-house of love, pilgrimage—— made.
Our true dwelling is the corner of the tavern
God give good to him, who this edifice—— made
O happy the prayer and the supplication of that one, who, from head-pain,
Ablution, with water of the eye and blood of the liver,—— made
-

1 ترک (Turk) signifies —

A tribe (of Turkistān) given to tyranny.

Whoever chooseth tyranny is called Turk. See Ode 8.

ترک (the turk of the sky) signifies —

(a) Mars, from whose effects, the tyranny of the people of the world is evident in the world, and the bud of tyranny of tyrants expandeth

(b) Love Every one, into whose existence it descendeth, turneth not his face to aught save God

روز (fast) signifies —

(a) the giving up of victuals, of wine, of women, and keeping one's self thus till the setting of the sun,

(b) the season of austerity and chastity, a requisite of pious ones, night-rising

هلال (the new moon) signifies —

the attraction of Love, which is the desired of people of Love

جام (cup) signifies —

the holy Traveller's heart which, like a cup, is in revolution.

To himself, Hāfiz saith —

Come! Be an enterer in love, scratch not aught else in thy heart For Love hath dashed together austerity and chastity and plundered that country, and assigned its own folk to intoxication

Come, like one intoxicated, enter upon the Path

3 حراب (tavern) signifies —

The ruining and effacing of the holy Traveller who is the endurer of the vicissitudes of perils.

Our essential stage and work's end is to be effaced, and to go from this vanishing world to the lasting world

- 5 Gaze at the face of the (true) Beloved keep obligation on account of thy eye
For this work all with the purpose of vision the eye — made

What is the price of wine (of love) like the ruby? (It is) the jewel of reason
Come for profit took that one who this barter — made

Alas! to day the bold eye of the city Shaikh
At the dreg drinkers glance with (utter) contempt — made

In the curve of those eye brows of prayer—arch fashion prayer
That one maketh, who, in blood water, pure his heart — made

If, to-day the Imam of the assembly search
Give ye news that with wine, the Sāfi cleansing — made

- 10 Hear love's tale from Hāfiz not from the admonisher (against love),
Although, in example much art he — made

God gave prosperity to that Murshid who (from his own delight) caused us to taste that
sweetness and in the state of Life to reach the stage of effacement and of non exist-
ence which is the highest of the degrees of effacement and the loftiest of the ranks of
existence and permanency

6. So long as thou givest not the jewel of reason in price for the wine of love and escapedest not
from the egotism of thought—thou gainest not that cup of love

119, (129).

- 1 (On the day of eternity without beginning), with the luminous liquid of wine
(of love and of divine knowledge), an Ārif purification (of his heart from
every pollution) — made,
Early in the morning when, to the wine-house, visit he — made.

As soon as the golden cup of the sun became hidden,
Hint at the circulation of the cup, the new crescent moon of the 'īd (the mani-
festations of the glories of existence) — made

With soul, from the curl of His tress, my heart purchased tumult
I know not what profit experienced he who this barter — made

The Imām, a *khwaja*, whose desire was long prayers,
In the blood of the daughter of the grape (wine), cleansing of the religious
garment — made.

- 1 Not to day, to the Seekers of God, did love appear Nay, from eternity without beginning,
this lot (of love) was theirs. On that day, the Sākīs (Fate and (Destiny) poured cups of this
wine into the Ārifs, and, upon them, scattered musk, ambergris, and camphor
Now, love hath come, to splendour for, at this stage, the lover hath travelled the Path
ملجاء (tavern) signifies —

(a) The stage of the mother of iniquities

(b) This world, which is the stage of acquisition of joy of the first (this) and the last (next)
world

- 2 ساعر زرین (the golden cup) signifies —

(a) The glory of existence (Zāt), which, in the world of non-existence, was known to things
possible and to all.

When they came from non-existence to existence, perfect power concealed the glory of
the sun of existence (Zāt), and man (who of all things possible is highest) reached from
sublimity to profundity, and rested among the lowest of the low

(b) The soul

هلال عدد (the new moon of the 'īd) signifies —

(a) the manifestations of glories of the qualities, and of the mysteries of existence;

(b) desire and delight of men of opening (doors of mystery)

When they brought the Ārifs of God from non-existence to existence, and concealed from them
the golden cup of the sun,—the new moon of the 'īd spoke of the circulation of the cup, and
brought tidings of the stages of union

To the Ārifs became open the doors of manifestations whereby each one became inflamed

Not like common folk were they—head on the foot, perturbed in the world's work When from
the Ārif's body the soul ascendeth, it displayeth, for eternal union, the desire that was in
the body, and the delight that was in the heart

Through power, cometh into action the Ārif's delight and desire

- 5 Come to the wine house (the world of love and of omnipotence) and behold
 my station near to the rank (of the true Beloved),
 Although at us (in the world) his glance with contempt the Zāhid—— made

Of Hāfiz's soul ask the trace of love's covenant
 Although plunder of the heart's house, my labour for Thee—— made

5. After the stage of omnipotence (حُرُوب) is the stage of Godship (لَاهُوت)

120, (155).

Like the (swift) wind, resolution of (going to) the head of the (true) Beloved's
street,—— I will make
By His pleasant perfume, my own breath, musk-raining,—— I will make
Every (drop of) water of His face that, by knowledge and faith, I collected,
The scattering of (on) the dust of the path of that idol (God),—— I will make
In folly, without wine and the (true) Beloved, my life passeth
Idleness, mine After to-day, work (in love for Him),—— I will make
Where is the breeze (the angel of death)? For this life, blood gathered, like the
(ruddy, opening) rose,
A sacrifice for the perfume of the (true) Beloved's tress,—— I will make.
Like the (wasting) candle of the morning through love for the (true) Beloved, it
became evident to me,
That, in desire of this matter (of His love), my life,—— I shall make
In memory of Thy eye, myself ruined I will make
The foundation of the ancient covenant, strong—— I will make.

“Breeze” signifies —

- (a) that which (with the tongue of mystical state in such a way that none knoweth) causeth the seeker's message to reach the Sought (God) To it they ascribe sweet odours
- (b) the angel of death

نکب (perfume) signifies —

The message that, from the glorious Lord God, the angel of death bringeth
To the delight of that message, the faithful servant surrendereth his own life (which is only a deposit)
To the faithful servant, the angel of death, after displaying compassion, saith —
“The compassionate (God) sendeth thee salutation, and, in desire to see thee, saith——
“Lovest thou me?”

He speaketh by way of wish, he runneth through perfection of desire, saying —

“Where is the Angel of death? Where is he, who causeth the Friend's message to reach the friend?

“I wish Him to take this soul, blood seized, like ruddy wine, reached to perfection”

The Kurān saith —

“If ye be true ones, long for death”

حسم (eye) signifies —

The beholding of God and of His qualities, an acquisition, which, on the day of Mīsāk, was acquired by each one

Hāfiz ! hypocrisy and dissimulation give not purity of heart
 Choice of the path of profligacy and of love —

I will make

Through exceeding carelessness this acquisition hath leaped from the hand and like a piercing
 arrow wounded the heart But there hath not departed the heart of friends who have put
 aside their natural nature

The ancient covenant is the covenant of Mī. k see p 5

That one who hath not forgotten that covenant joyously consenteth to the union (death) of his
 body and listeneth to the Inviter (God)

In memory of Thy sight I will slay my body and into non existence cast this existence

•

121, (236)

- 1 Now that from non-existence to existence into the sward (the world, the field of this, and of the next, world) hath come the rose (man)—
And, at its foot, the violet in homage hath laid its head,

Drink a cup of morning wine to the throb of the drum and the harp
Kiss the Sāki's chin to the melody of the reed and the lyre

In the rose-season, sit not without wine, and the mistress, and the harp
For like time, its permanency is marked (only) a week

- 1 گل (the red rose) signifies —

The form of Ādam, who is a red rose of the rose-bed of the world
The sons of Ādam are of the world of the red-rose, the king of flowers, with whose colour and perfume nightingales are in love, and to whose form and shape, just people incline

- بنفشه (violet) signifies —

A land between the earth and the sky
At the feet of roses, they often plant violets

- 2 جام صبحی (the morning cup) signifies —

(a) the cup that jovial ones, for the shattering of wine-sickness, take in the morning;

(b) delight, thought, foresight, sense, and the coming out from the intoxication of carelessness and of doubt at the time of the end of the night of youth, and the rising of the sun of old age

- 3 دف و حنگ (drum and harp) signifies —

ancestors, worthy of blessing, who have written what is fit to be written, and have pierced, one by one, the jewels of flowers on the thread of explanation

- عجب (dewlap, double chin) signifies —

a word from the order of liberality-concealers

- عجب ساقی (the double chin of the Sāki) signifies —

the acquisition of Love's attraction.

- می و عرد (the reed and the lyre) signifies —

Murshids, worthy of blessing, from the hearing of whom (when they explain divine knowledge and truths),—holy travellers move with delight and desire

Now that man's form hath, like the rose, come from non-existence to existence in the sward of the world, and from perfection, become adored of angels,—how long, in youth's chamber, remainest thou in sleep and in carelessness?

In the hand, keep the morning cup and sensibleness from the talk of worthy ancestors, to hand bring, by the instruction of the Murshid of the time, love's attraction

God chose thee powerful, full of perfection, and created thee in the most perfect symmetry

From the mansions of odoriferous herbs, luminous like the sky became
The earth—with the auspicious star, and the happy (natal) star

- 5 In the garden (of thy existence) renew the usages of the faith of Zardusht
Now that the (red) tulip hath kindled the fire of Nimrud

- 5 د (Zardusht) signifies —

(a) youth the source of joy and of prosperity

(b) the perfect Murshid who hath evoked the customs of love-play (which resemble fire worship); and therein cast the disciples

- د (red tulip) signifies —

(a) the enkindling of existence at the time of rising and of testifying

(b) the traveller's (bloody) heart

- د (Nimrud Izdhubar) signifies —

One of the great ones and of the infidels who gathered the fuel of the world kindled a fire league on league; and by a catapult cast Ibrahim into that fire

- By God's decree—

O fire! become a garden and a salutation for Ibrahim

That fire became a rose garden wherein Ibrahim sat

See History of Babylonia by Sayce pp 55-62 the five Monarchies of the East by Rawlinson

Genesis x 8-12; Ezekiel viii 14

The fire of Nimrud may signify—

love which is the fountain of the heart's love not of this water and clay

- According to (a)—

In the garden of existence renew the usages of Zardusht (youth) in love make thyself lofty of voice

Since from the spring of youth thy existence hath blossomed like the red tulip and beneath it faults are concealed—kindle in thy existence the fire of fast and of effort consume with jealousy of the stranger

For without this fire the mind's mirror taketh no purity and from that mirror the rust of egotism and of self-consciousness departeth not

Youth is the time for effort and for abstinence

O Brother! at that time (of youth) so long as thou canst desist not from effort against imperious lust so that purged therefrom thou mayest reach the highest degrees

- According to (b)—

O holy traveller! since like the tulip-bed love hath raised its head from thy heart renew the state of effort in thy existence battle beyond limit with thy lust credit not that austerity that lieth in outward worship from desire come into austerity

- Zar dusht may be spelled —

Zar dust; Zar tusht Zār tusht Zar dusht Zār dusht

Zardusht (called Ibrahim or Zoroaster of Balkh the pupil of Aflaton the disciple of Pisaghora of the lineage of Minuchihr (B C 730) laid claim in the time of Gushtasp (Darius Hystaspes B C 521) to being a prophet

He presented three books said to be of heavenly origin—the Usta the Zand and Pazand (the commentary)

The magians called him a prophet Firdausi (of the lineage of Ibrahim) believed in him

Some say that in Syriac Zar dusht is the name of Ibrahim

Professor Haig carries Zoroaster to B C 1200

From the hand of a beauty, tender of cheek, 'Isā of breath,
Drink wine, and give up the tale of Ād and Samūd

In the season of the lily and of the rose, the world became like highest paradise
But, what profit since in it no perpetuality is possible?

Zoroaster signifies the office of the priest, not the priest The real name is Spitāma, a fire-priest in Bactria B C 1200

Spitāma is the reputed author of the teaching embodied in the Zand Avesta, originally consisting of twenty-one distinct compositions, unhappily only one of these, the Vandidād (Vidāi Vadāta) "the law against demons," with fragments of others, is extant

Sometimes as the Mubid (priest) engages in adoration of fire (or of light) he raises to his nose a branch, or a bundle, of twigs (barsum)

Thus Ezekiel viii, 15-17 says —

"Is it a light thing to the house of Judah that they commit the abominations which they commit here? For they have filled the land with violence, and have returned to provoke me to anger, and they put *the branch to their nose*"

The previous verses being read, the combination of sun-worship with the putting of a branch to the nose shows that it was Zoroastrian worship that Ezekiel saw

Herodotus represents the Magi first as a people of Media, and after the Persian conquest, as a priestly caste

He says — "It is said that the corpse of every Persian before interment is torn of birds or of dogs This is observed by the Magi, for it is openly done"

Strābo says — The Magi keep upon the altar a quantity of ashes and an immortal fire and going there daily for an hour repeat their prayers, holding a bundle of twigs before the fire

This proves that the Magi (whatever they might originally have been) had become priests of the fire-temple and Zoroastrians

Consider the mention of Rab Magi (chief of the Magi) in the time of Nebuchadnezzar B C 603 (Jeremiah xxxix, 3, 13), the visit of the wise men (Magi) to Christ's cradle, and the doings of Simon Magus

Not long after Muhammadanism arose the Muslim fell with fury on Persia The contest began with the battle of Kadesia A D. 636, and ended with the overthrow of Yazdagird, the last of the Sassanian Kings A D 641

The Persian Empire that then fell was devotedly Zoroastrian Numbers feeling the Muhammadan yoke intolerable fled to Khurasān, and there remained a hundred years The mass of the refugees then went to Ormuz in the Persian Gulf and thence to Diu, an island south-west of Gujarāt, and thence to Sangān

At present, Bombay and Surat are their chief seats

The fragments of the Zand-Avesta, or Avesta u Zand (text and commentary) that we have are not older than A D 226 when Ardashir founded the Sassanian Empire in Persia

See essays by Dr Haig, Bombay, 1862, the Acad des Inscript, tom 37, an extract from which is given (p 274) in Shea's translation of Mirkhond's "History of the Early Kings of Persia," Malcolm's History of Persia, vol 1 p 494; the list of Zand and Pahlavi books by Trubner & Co, two articles by Monier Williams, *Nineteenth Century*, 1881—"The Religion of Zoroaster" (January) and "The Parsis" (March), Modern India by Monier Williams, pp. 56, 169, 202, Hammer's "History of Persian Literature" and his "Encyclopædic View of the Sciences of the East," Markham's History of Persia, pp 387, 492, 496, 745

6 Ād and Samūd were two Arab tribes whom God destroyed for disobedience to the prophet Sālih

See the Kurān vii, Stobart's Islām, pp 111, 135.

Asaf was Vazir to Sulaimān. See Ode 66 for a similar expression

When the rose becometh, like Sulaiman, a rider on the air
 In the morning when the bird entereth upon the melody of Da ād

Demand the brimful cup to the memory of the Āsaf of the age
 The Vazīr of the Land of Sulaimān 'Imadu d Dīn Mahmud

10 Hāfiz! in his fortune, seek perpetual desire from ease,
 Prolonged to eternity without end be the shadow of his grace!

By the blessing of his instruction it may be that the assembly of Hāfiz
 Whatever it may seek, for it all may be ready

Bring wine For, ever imploring aid Hāfiz
 Is and will be, to the bounty of the mercy of the Forgiver (God)

122, (217).

1. The Sūfi (outward worshipper and hypocrite) laid the snare (of deceit), and
 open, the cover of his box (of sorcery),—— made
 With (against) the sky sorcery-playing, the structure of deceit, he—— made
 The sport of the sphere shattereth the egg in his cap (and dishonoureth him)
 Because, with (against) one of mystery, the presentments of sorcery, he—— made
 Sākī! come. For the handsome friend of the Sūfis
 Again, gracefully, came, and the beginning of blandishment—— made
 Whence is this minstrel who made the melody of 'Irā k,
 And the resolution of turning back from the path of Hījāz—— made?
 5 O heart! come, let us go to the shelter of God,
 From whatever, the one (Sūfi), short of sleeve, long of hand,—— made

1 صوفی (Sūfi) signifies —

- (a) in the language of the man of Sharā', one of the order of Sūfis,
 (b) in the language of the man of the order of Sūfis, one outwardly practising the Sharā'
 (c) in the language of people generally, the state (good or bad) of the man to whom it is applied

Here it means—an outward worshipper and hypocrite, one who is far from the stage of directing aright.

حقه نار (juggler) is fellow to the Sūfi, the hypocrite.

اهل راز (people of mystery) signifies —

one who hath the same trade as the Sūfi, same mystery, same thought

The Sūfi (deceiver, hypocrite) spread the snare of jugglery and of man-deceiving, and established the foundation of deception with (against) the sky, the juggler

H^o knoweth not that whoever exhibiteth jugglery before jugglers taketh broken in his cap the egg-play

- 2 Jugglers conceal a fowl's egg in their cap, and produce it from the arm-pit again, they conceal it in the arm-pit and produce it from the cap

If another juggler appear, that juggler's jugglery he closeth for the sake of his own show. So that juggling is impossible for him, and the egg in his cap becometh broken

Otherwise—

Jugglers put an egg on the bare head of a simple fellow, and then becap him Under pretence of making the egg disappear, the juggler striketh the simple one on his head and breaketh the egg

- 4 'Irāk and Hījāz are musical notes which at the time of chāsht (breakfast) they play

- 5 Some of the darvishes (short of sleeve) were supposed to be thievish

کونه استندی و دراز دسی (short-sleevedness and long-handedness) signifies —

Little doing and much talking, and seeking the heart of man with talk void of splendour

Do no trick (of deceit) For whoever, truly played not love
Open, on the face of his heart the door of reality (trouble), love—— made

To morrow, when the vestibule of truth (the judgment day) becometh revealed
Ashamed (will be) the way farer (of this world), who illusory work (in desire
and lust)—— made

O partridge pleasant strutter! where goest thou? Stand!
Be not proud, that prayer (purification for evilness), the Ābid's cat (imperious
lust)—— made

Hāfiz! reproach not profligates For, in eternity without beginning,
Me, independent of austerity and of hypocrisy God—— made

This couplet is uttered regarding the Sūfi the hypocrite who with deceit and jugglery is in
pursuit of heart snatching

6 Love cast him into trouble.

کک (partridge) signifies —

(a) the partridge pleasant of gait

(b) the holy traveller in following whom lust is conquered

(c) one possessed of fortune for whom the sky hath for a while shown concordance as be-
fitteth an Ābid of imperious lust;

(d) the sky

سار (prayer) signifies —

punty and ablution not the well known prayer—

“The wounding of the limbs is for the sake of acquit on of direction,

For in this stage in this sense to preserve prayer is not the mark of discernment

Then namāz (prayer) is metaphorically ablution as (in the namāz) is the server's mention of the
served (the Master); and the server's desire towards the served

O holy traveller good of gait! O Master of Fortune possessor of wealth! Who movest with
sweet gait and proudly; or takest ease with stately gait in motion—be not proud of the obe-
dience of lust and the concordance of the sky go not by the crooked Path abandoning the
true Path.

For the obedience of lust and the concordance of the sky are wholly knavery and deceit and
the enduring of knavery and of deceit is wonderful to the wise

In former times the Rāhibs made their places of worship for leisure of devotion in the mountain
and the forest There also they prepared their dwellings kept cats for repelling the wicked-
ness of the mouse and sowed the seed of devotion with freedom of heart

By chance a cat was seated by the door of the cloister and with his two paws performed
ablution by licking

A partridge with a strut chanced to pass When he saw the cat (who seated at the Rāhib's door
sought God's will and washed his face with his two paws)—he knew that the cat from
the effects of the Rāhib's society had become Zahid and abstinent and that he was seated
before his kība, No fear he felt and passed before the cat Uprose the cat and seized and
devoured him

123, (203)

- 1 Search for the cup of Jamshīd (divine knowledge) from me (zāhid and ābid), years
my heart—— made
And for what it (the cup) possessed, from a stranger, entreaty —— made
A jewel (the true Beloved)—that is beyond the shell of existence and of time,
——
From those lost on the shore of the sea (of unity), search it (my heart)—— made
Last night, I took my difficulty to the Pīr of the Magians (the Murshīd),
Who, by strengthening of sight, the solving of sublety—— made
Him, happy, laughing, wine-goblet in hand, I saw
And in the mirror (of the goblet), a hundred kinds of views (mysteries of divine
knowledge) he—— made
5 I said —“When gave the All-wise this cup world-viewing to thee?”
He said ——“On that day, when the azure dome (of heaven) He—— made”
He said —“That friend (Husain Mansūr Hallāj), by whom lofty became the head
of the gibbet,
“His crime was this that clear, the mysteries of the sky, he—— made.”

گم شدگان لب دریا (those lost on the shore of the sea) signifies —

The followers of reason and the outward worshipper, who are the lost ones of divine knowledge on the shore of the sea of unity.

In the stage of the beginning of divine knowledge, with the aid of the Pīr of the Magians, he found a time when the rays of the rising sun shone upon his heart.

Then, in search of love, a whole life, he hastened in outward worship with Ābids and Zāhids.

Then Hāfiz saith —

From us (who were Ābids and Zāhids), the heart searched for that grace, which was already in dwelling within it

The heart turned away from the body the centre of austerity and piety, and sowed the seed of search in its own field.

From those lost on the shore of the sea (of unity), the heart demanded a jewel greater than existence and time, and beyond earth and sky, and to them, in search, inclined

The jewel is —

The true Beloved (God), who, from exceeding grandeur, is not contained in the universe, and whom the balance of both worlds weigheth not.

5 That is—

From eternity without beginning, the love of God was.

6 Shaikh Husain Mansūr Hallāj was (919 A.D.) sentenced to death for saying —

“أنا الحق I am the truth (God)”

One heart bereft (the lover of God),—with him in all states, is God
 (But) he beheld Him not, and from afar (the cry) — For God's sake (be my
 helper)' — made

All those sorceries that (in the stage of love and of divine knowledge) reason
 here made

In the presence of the staff and of the white hand of Musā, Samirī — made

If again, the bounty of the Holy Spirit (Jibra'il) give aid

Others also may make those (miracles), which the Masiha (restorer of the dead
 to life) — made

I said to him — ' (O beloved!) the chain like tress of idols (beloved ones) is
 for the sake of what? "

He said — ' (With the chain of the tress bind him for, of the long dark night of
 separation or) of his own distraught heart, Hāfiz complaint — made

They cut off his hands and his legs plucked out his eyes cut out his tongue and beheaded
 him

8 When Musā cast down his staff it became a serpent when into his arm pit he put his withered
 hand and brought it forth — the hand appeared luminous as the sun

See Exodus vi 1-6 vii 10-12 and the Kuran vii 104 105

As opposed to the staff and the white hand of Musā the sorceries of the sorcerer Samirī were
 ineffective — so opposed to love (of God) and to the Pir of the Magians (the Murshid) the
 sorceries of reason are useless

9 جبرائيل (Jibra'il Gabriel) signifies —

The angel of revelation who gave to Muhammad the Kuran and to the Virgin Mary the
 promise of a Holy Son

The word jibra'il signifies the power of God

See the Kuran ii 91 iii 40 42 xix 16-19 xxi, 91 lxxvii 12

The names of Jibra'il are —

Sarosh (the messenger) Ravan bakhsh (the soul bestower) Ruhu'l kud's (the Holy Spirit)

See Ode 133 n 1

124, (185)

1. Friends' repentance of veiledness, the daughter of the vine (love) — made
 To the Muhtasib (reason, love's forbidding) she went, and by (God's) permis-
 sion the work (of loosening the knot from the feet of holy travellers) —
 made

From out of the veil to the (public) assembly she (love) came Make ye (your-
 selves) pure of sweat of (the toil of separation from) her,
 So that to the companions (the accursed envious ones, full of fraud), ye may speak
 saying — "Wherefore (is it that) farness (from us) she — made?"

The (proper) place is that they take her in the bond of union (laying down as
 dowry their priceless life, and making themselves non-existent in her
 beauty),

The daughter, intoxicated like this, (it was), who all this veiledness — made

O heart! give the glad tidings that, again, love's minstrel
 Expressed the intoxicated path (of song), and the remedy of the intoxicated
 — made

- 5 From the clay of my nature and the breeze of the beloved, the blossom blos-
 somed

From the leaf of the beautiful, red, odoriferous rose, joy, the night-singing bird
 (the Bulbul) — made

- 1 عرق (sweat) signifies —

- (a) The sweat of toilers and of hardship-endurers
- (b) " " of shame
- (c) The traces and signs of the hardships of separation

دختر (the daughter of the vine) signifies —

- (a) Wine
- (b) Love (عشق), the producer of affection مراد

In the state of بسط (expanding), Hāfiz wrote this ode

The poet saith —

Ho! O reason! arise, love hath come "A man of fire, thou art not Let not go this tinder
 (ready to take fire)"

When love approacheth reason, reason hath with love no power of contention

O friends! love, which a while had been veiled, and whose glories of manifestations had been
 stopped,—now hath entered upon penitence

Not with seven waters, nor not with a hundred fires goeth its colour
Which upon the Sufi's *khirka*, the wine of the grape— made

Hāfiz! From the hand surrender not humbleness For the reason that the en-
vious one,
In the desire (way) of pride reputation and wealth and heart and faith— made

First towards reason (the multazib love's forbidden) love went; and loosed from the feet of
holy travellers this knot; and by her own knowledge took to herself this knot and by
God's permission chose it.

6 *كساء* (mantle)

Muhammad's *khirka* (mantle) was a long woollen robe with a collar and wide sleeves reaching
below the knee.

This mantle Muhammad bequeathed to his friend Uways and in his family at Constantinople
it has ever since remained.

Once a year it is carried to the Seraglio and there exhibited. The mantles of Darvishes are
symbols of Muhammad's mantle.

Of the Darvish mantle Imām Jafar Sādiq says —

<i>Its point of faith is</i> —	to cover the faults and weaknesses of others
<i>kābla is</i> —	the Pir
<i>ghusl (ablution) is</i> —	the ablution from sin
<i>prayers are</i> —	munkhood
<i>obligation is</i> —	the forsaking of cupidity
<i>duty is</i> —	to be satisfied with one's lot in life
<i>" soul is</i> —	to give one's word and sacredly to keep it
<i>key is</i> —	the takbir "God is greatest!"
<i>putting on is</i> —	the inducement to save others
<i>perfection is</i> —	uprightness of conduct
<i>border is</i> —	the condition of a Darvish.
<i>sleeve edge is</i> —	the Tarikat
<i>collar is</i> —	submission to God's will
<i>exterior is</i> —	light
<i>interior is</i> —	secrecy

There is written —

on its collar —	on its border —	on its sleeve-edge —
لَا بُدَّ (the) strong	لَا وَهْدَ (the) one	لَا كَابُلَ (the) approver
latif gracious	lārd singular	shukūr thankful
" hakīm wise	samad eternal	karīm merciful
		murshid murshid

A *khirka* cut short means that the wearer has abandoned the world

125, (130).

- 1 At the head of Jamshīd's cup, at that time thy glance,— thou canst make,
When the dust of the wine-house, the collyrium of thy eye,—
thou canst make.

Without wine and the minstrel, be not beneath the sky's arch (this world)
For,

Within melody, grief from out of thy heart (depart)— thou canst make.

The rose of thy object openeth the veil at that time,
When, like the morning breeze, its service— thou canst make.

Advance a step for travelling to love's stage,
For, profits, thou mayest make if this journey— thou canst make

5. Come. For, the remedy—of the delight (of love), and of the presence (of the
true Beloved), and of the order of affairs,—
By the bounty—giving of one possessed of vision— thou canst make

Neither veil nor screen, hath the beauty of the true Beloved But,
Lay aside the dust of the path (of thy existence) so that glance (at the true
Beloved)— thou canst make

Thou that goest not forth from the house of nature (the body),—
How passage to the street of Hakikat, (is it that)— thou canst make

- 1 "Jamshīd's cup" signifies —

- (a) the cup that the Murshīd giveth to the disciple,
(b) the holy traveller's heart and human soul

"The dust of the wine-house" signifies —

- (a) the dust of the (true) Beloved's door,
(b) " " the Murshīd's threshold,
(c) " " the stage of love and of divine knowledge

Kuhl (collyrium) is an oxide of antimony, used to darken the edges of the eyelids

- 2 melody signifies —

- (a) a mistress, youthful, sweet of form,
(b) melody, especially a special composition,
(c) good disposition and eloquence
(d) bad disposition and trickery

- 6 See Ode 308, couplet 19

Consider thyself naught that thou mayest gaze at His beauty, and attain thy object

Beggary in the tavern is the wonderful elixir,
 If thou do this work stone (into) gold,—— thou canst make

O heart! if thou gain knowledge of the light of austerity
 Abandoning of life like the laughing (consuming) candle——thou canst make

10 But as long as thou desirest the lip of the (illusory) beloved (woman) and the
 cup of (morning) wine,
 Think not that other work,—— thou canst make

Hāfiz! if thou hear this royal counsel,
 Passage to the highway of Tarikat—— thou canst make

9. The burning candle is the symbol of the soul consuming and wasting with love's fire

126, (135)

1. After this,—(together are) my hand and the skirt of that lofty cypress (the Prince of Khujand),
Who, with a moving stature, plucked me up from root and branch (of the household)

Need of the minstrel and of wine is none Lift thou the veil
That the fire of thy (resplendent) face may bring me, like rue, to dancing

No face becometh the mirror of fortune's (glorious) face,
Save that face, which they rub on the hoof of the bay steed (of the beloved)

I said —“ The secret of thy grief, whatever it is, say——be ”
More than this, no patience have I. What shall I do ? Till when, how long
(shall I exercise patience)?

- 5 O hunter (death) ! slay not that musky deer (the beloved)
Have shame of that dark (piteous) eye , and, in the noose, bind him not

I, dusty, who, from this door (of separation from the Beloved), cannot rise,—
How may I plant a kiss on the lip of that lofty palace ?

Night and day, in prayer for the heart-bereft lover, speak ye,
Saying :—“ Let not thy straight stature experience injury from time !”

When Hāfiz heareth ghazals fresh and heart-alluring,
If perfection be theirs, (other) verse he uttereth not to (the Prince of) Khujand

Save for thy tress, Hāfiz's heart hath no inclination
Alas this heart, that for a hundred snares, hath no counsel.

10. Hāfiz ! Take not again the heart from that musky tress,
For the reason that the distraught one (is) verily best when he is in bonds

1 Hāfiz had affection for the Prince of Khujand (in Turkistān) When patience of separation remained not, he wrote and sent this Ode

2. As fire bringeth rue to dancing, so doth thy face bring me to dancing.

127 (168)

- 1 Into the curve of that doubled tress, the hand one cannot put
(O true Beloved!) reliance on Thy covenant and the morning breeze,—
one cannot make
- Whatever is (due to) effort I do in search of Thee
This is the extent that alteration of Fate — one cannot make
- With a hundred (draughts) of the heart's blood the (true) Beloved's skirt fell
to my hand
For the great reproach that the enemy maketh, release (of the true Beloved's
skirt)— one cannot make
- One cannot call His (the true Beloved's) cheek—for instance the moon of the
sky
Likening of the (true) Beloved to every headless and footless one—
one cannot make
- 5 That moment when my lofty cypress (the true Beloved) cometh into (the
assembly of) Samā,
What place is it where the soul's garment, rent— one cannot make?
- What shall I say? For delicacy of gentle disposition, Thine
Is to such a degree that, slowly, a prayer— one cannot make
- Only one of pure vision can behold the (true) Beloved's face
For save with purity in the mirror, glance— one cannot make
- Jalousy became mine that Thou art the Beloved of the world But (what can
I do)?
Day and night conflict with the creatures of God,— one cannot make

4 The moon is headless and footless

5 For the true Beloved it is necessary to give one's soul
People of delight, at the time of Samā give their garments to the singers and minstrels
Samā see Ode 45 couplet 6
پوشیدن signifies —to rend

The difficulty of love is not in (according to) the capacity of our knowledge
 With this thought, the loosening of this subtlety (of love), mistake——

one cannot make

10. Save Thy eye-brow, naught is the prayer-arch of Hāfiz's heart

In our religious order, save to Thee, devotion——

one cannot make.

9. The second line may be —

(a) With this thought, mistake in the loosening of the subtlety (of love)——one cannot make

(b) On this thought, (is place for) mistake, the loosening of this subtlety (of love)——one cannot make

(c) In the loosening of the subtlety of love, to make this thought (that it is not contained in the capacity of our knowledge) is not a mistake (it is true judgment)

128, (165)

- 1 My heart from me, He took concealed from me His face He—— made
For God's sake I with whom can this sport be—— made?

The morning of solitariness was in design upon my soul
Endless favours (upon my soul so that I remained alive) the thought of Him——
made

Like the variegated tulip, why am I not bloody of heart,
Since with me, the heavy head, His eye—— made?

O wind! if thou have the remedy, this (very) time (is) the time (of remedy)
For design upon my soul, the pain of desire—— made

- 5 As a candle (consumeth itself), He (the true Beloved) consumed me in such a
way that on me
The flagon, weeping and the stringed instrument clamour—— made

With this soul consuming pain, how may I speak, saying —
Design upon my powerless soul, the Physician (God) —— made?

Among kind ones how can one speak,
Saying — 'Like this my (true) Beloved spake, like that (arrangement)——
made "

Against the life of Hāfiz the enemy would not have made that (ill doing)
That the arrow of the eye of that eye brow bow—— made

129.

- 1 Memory be of that one, who, at the time of journeying memory of us——
 Who, by fare-well, joyous our grief-stricken heart —— made not
 That one of youthful fortune, that dashed the writing of good acceptance,
 I know not why the old slave, free he—— made not
- The papery garment, we wash in bloody water. For, the sky,
 My guidance to the standard of justice,—— made not
- In the hope that perchance a great cry may reach Thee, the heart
 Made in this (desert) mountain, cries that Farhād —— made not
- 5 If from Thee, the footman of the east wind will learn work—(it is) possible
 For movement, swifter than this, the wind—— made not
- Since the bird of the sword had taken its shadow from the sword,
 Its nest in the curl of the tress of the box-tree, it—— made not.
- The reed of the attirer of nature draweth not the picture of desire of him
 Who as to this beauty, God-given, confession—— made not
- O Minstrel! change the note, and strike the path, of 'Irāk,
 For, in this path, the (true) Beloved went and of us recollection——made not
- The ghazals of 'Irāk are the songs of Hāfiz.
 This heart-consuming path, who heard, who lamentation—— made not.

4. See Ode 72, couplet 4.

130 (164)

- 1 The Heart Ravisher (God) departed and hint (thereof) to those heart gone (the
 lovers)—— made not
 Of the companion of the city and of the friend of the journey recollection
 He—— made not

Either, my fortune abandoned the path of love
 Or He (the Heart Ravisher), by the highway of Tarikat journeying——
 made not

I standing, like the candle, to make my life a sacrifice for Him
 Like the morning breeze, passing by me, He—— made not

I said —' Perchance by weeping I may make His heart kind
 Impression on the hard stone (the true Beloved's heart), the drops of rain (my
 tears),—— made not

- 5 Although through grief, the wing and the feather of my heart became broken
 Go out of my head the crude madness of being a lover it—— made not

(O true Beloved!) every one kissed Thy face who saw my (weeping) eye!
 Without value, the work that our (weeping) eye did, it—— made not

- 3 The second lines of couplets 3 and 5 occur in Ode 131 couplets 4 and 7

- 6 Observe the sand at ilitifat in the use of my eye and our eye

In the remotest ages men saluted the sun moon and stars by kissing the hand a superstition
 to which Job never subscribed as he states xxxi 26 The earliest Christian bishops gave their hands
 to be kissed by the ministers at the altar The custom declined as a religious ceremony but conti-
 nued as a Court ceremony the kissing of the hand of the Sovereign being regarded as a mark of the

C — — — — — T he (1 D) bee of D h bish d h l s many a voter
 Lady Gordon
 the recruiting
 omen consider

a salute upon the lips as the greatest insult even from their own husbands At one time English
 duellists used to kiss each other before firing Muhammadans to Mecca kiss the black stone and the
 four corners of the Ka ba The Romish priest on Palm Sunday kisses the palm The tradition about
 kissing the toe of the Pontiff is that one of the Leos substituted the toe for the right hand because
 his own right hand had been mutilated In Iceland kissing is repressed by the civil laws and the
 consent of the lady does not release the transgressor from heavy punishment In Russia the Easter

I am in astonishment wherefore He (the jewel) became the fellow-breather (the lover) of the watcher (the shell)

The (worthless) shell, as the associate of the (precious) jewel, one——

made not

In the assembly, the split tongue of Hāfīz's reed

Uttered Thy mystery to none, so long as abandoning of his head (life), he ——

made not

salutation is a kiss Chance acquaintances kiss when they meet Principals kiss their employes, the general kisses his officers, the officers kiss their soldiers, the Czar kisses his family, retinue, court, and attendants, and even his officers on parade, the sentinels at the palace gates, and a select party of private soldiers In short, Eastertide in Russia is a carnival of "kisses "

131, (193)

- 1 On her (the beloved's) path, I laid my face and by me passing she——
made not.
I hoped for a hundred kindnesses yet one glance (of kindness), she——
made not
- O Lord! Preserve (from the calamity of time) that young saucy one (the beloved)
For caution against the arrow of the sigh of those sitting in the corner (of retirement) she——
made not
- Malice from her heart the torrent of our tears took not
Impression on the hard stone the rain drop——
made not
- Like the (wasting) candle I desired to die at her feet
Like the morning breeze, passing by us, she——
made not
- 5 O soul! without sufficiency stone of heart is what person,
Who, the shield before the wound of thy arrow himself——
made not
- Last night from my lamenting neither fish nor fowl slept
But behold that one of saucy eye (the beloved) who, raised from sleep her head——
made not
- O saucy one! behold the bird of my heart —wing and feather consumed
(Yet) go out of my head the crude madness of being a lover it—— made not
- Hāfiz! thy sweet tale (of love) is so heart alluring that
None heard (it) who from desire of pleasure its preservation—— made not

4 The second line occurs in Ode 130 couplet 3

132, (260).

- 1 The (outward) admonishers who, in the prayer-arch and the pulpit, grandeur
 (of exhortation) — make,
 When into their chamber they go, that work of another kind they — make
- A difficulty, I have. Ask the wise ones of the assembly (those ordering peni-
 tence),
 Why those ordering penitence, themselves penitence seldom — make ?
- Thou mayst say, they have no belief in the day of judgment,
 That, in the work of the Ruler (God), all this fraud and deceit they — make
- O Lord ! place these newly-enriched ones upon their own asses (reward them
 according to their deeds)
 Because, on account of a Turk slave and a mule, all this arrogance, they —
 make.
5. O angel ! utter the tasbīh at the door of love's tavern
 For within, Ādam's clay, dough they — make
- As much as his boundless beauty slayeth the lover,
 (To the same degree), from the invisible, their head in love (to God), raised
 another crowd — make.
- I am the slave of the Pīr of the tavern, whose darvīshes
 Through independence, (the laying of) dust on the head of the treasure (re-
 garding it as worthless) — make
- O beggar of the monastery (therein seated in worship) ! leap up For, in the
 cloister of the magians !
 They give a little water (wine of Love for God) , and hearts strong — make

5 The tasbih (rosary) consists of ninety-nine beads (the number of the names of God)
 It is used to count the ejaculatory prayer,—“Praise be to God, God is greatest”
 Those, who recite the names of God, are sure of entrance into paradise
 It is probable that the Muhammadans derived the rosary from the Buddhists, and that the Cru-
 saders (1100 A D) took it from the Muhammadans
 In the recital of the zikr, the tasbīh is used See Ode 172
 The ninety names of God will be found in (page 116) Brown's Darvishes,
 See Stobart's Islām (pages 118-205), and (page 155) Hughes' Notes on Muhammadanism

(O heart!) make void thy house of the idol (of lust, and of that other than God)
that it may become the dwelling of the (true) Beloved

For the dwelling of other (than God) their heart and soul these greedy ones
(of the world) — make

10 Through the power of clever deceitful ones jewel not recognising — Alas!
Alas!

The (worthless) shell equal to the (precious) pearl momentarily they — make

At dawn from God's throne came a shout wisdom spake

Thou mayst say that chaunting of the verse of Hāfiz, the holy ones (angels) —
make

11 انبر کرب See Ode 131 couplet 8

133, (169).

- 1 Thou knowest what tale (it is) that the harp and the lyre (renowned men of
piety)—— make?
“Secretly drink ye wine (of love, and reveal it not) that thee precious they
may—— make

“The honour of love and the splendour of lovers, they take
“The censure of the young, and the reproof of the old, they—— make”

They say —“ (To any one), utter ye not love’s mystery, (from any one), hear
it not ”

It is a difficult story (for the concealing of love is impossible), whereof relation,
they—— make.

Without the door, we being deceived by a hundred deceits,
Let us see,—within the screen, what device they—— make.

- 5 Time’s vexation, they give the Pīr of the Magians
Behold what (sport) with the Pīr, these holy travellers—— make!

One can purchase a hundred honours with half a glance,
In this act (of glance-making), deficiency, lovely ones—— make

1. حنك و عود (harp and lyre) may signify —

(a) jibrāil, whose title is اكر نام (the great name) For he is the possessor of God’s mys-
teries and of endless secrets

(b) Learned ones, men of purity, renowned, possessors of mystery, perfect Murshids, prac-
tical wise ones

These learned and pious ones say —

Conceal ye love so that, not falling out of the way of the Shara’, ye may not trample at every
one

Because, for revealing love, outward persons (hypocrites) accuse lovers (of God) of infidelity,
and take away love’s honour and lovers’ respect

They say love is phrenzy, and the lover the phrenzied one In love-practising, they censure
young and old

In forbidding them, they devise and speak saying —

“To none, utter love’s mysteries, from none, hear them.”

A difficult tale it is that they utter For when God’s grace (which is concealed within the heart)
from the heart appeareth, to itself it draweth the seeker (of God)

With effort and struggle a crowd established union with the (true) Beloved
 Reliance on Fate (saying if union be decreed union will be), another crowd
 ————— make

In short, on Time's permanency rely not
 For this (world) is the workshop wherein change they—— make

Save the base coin is no result Yet
 In this fancy (it is) that vainly alchemy they—— make

10 Drink wine For the Shaikh and Hāfiz and the Mufti and the Muhtasib
 All—when thou lookest well—fraud (openly abstaining from wine secretly
 drinking wine)—— make

The Murshids (who are on the prayer mat of guidance) are all against this knowledge (of love's
 mysteries)
 Hence a difficulty whereby the heart becometh wounded

134.

1 Those Murshids, who (from exceeding firmness), with their glance alchemy of
the dust (of the traveller's existence)—— make,
At us, eye-cornering (oblique glancing), do they—— make?

My pain concealed from the claimant's physician,—— best
It may be that, its remedy from the treasury of the hidden, they (Fate and
Destiny)—— make

Since they carried not away the beauty of ease, and austerity is,——
That best that, as a favour, release of their own work, they—— make

Since the (true) Beloved uplifteth not the veil from His face,
Why doth every one, in imagination, a tale—— make?

5 Now, within the screen, many a calamity goeth
At that time when the screen falleth down, let us see what they——, make

If of this tale the stone bewail, hold it not wonderful,
Utterance of the tale of the happy heart, those of heart—— make

Be not without divine knowledge, for in excess of love
Bargains with the friend, people of vision—— make.

Drink wine For, within the screen, a hundred crimes on the part of strangers
(Are) better than a devotion which, with dissimulation and hypocrisy, they—— make.

The garment (of faith and of divine knowledge) wherefrom cometh the perfume
of Yusūf (God, great and glorious)
It, I fear, the proud brothers (Shaitāns) rent—— make.

9 برادران عذر (the proud brothers) signifies —

(a) the crowd of devils, whose chief is Shaitān, whose creation (as man's creation) was for worshipping God

The things of the world are, as brothers, in partnership with man.

(b) the desires of lust who (in being God) are partners with God Most High

10 Pass to the street of the tavern since the present crowd
 For the sake of thee only at their own times prayer—— make

Secretly from the envious ones call me to thy elf For the affluent ones
 For God's sake much secret good—— make

Hāfiz! union (with the true Beloved) is ever unattainable
 God forbid! to the beggar's state less attention they should—— make

In عذرس the س may refer —

(a) to the garment

(b) Yusuf

According to (a) —

The faith and divine knowledge which (through God's grace) both appeared in my heart
 and by whose aid my heart hath recollected God — I fear lest like devils they should
 rend it from my nature

لـ د لـ هـ —

with God—may prevail over

135, (213).

1 If, in this way, heart-ravishingness, lovely ones make,
In the faith of Zāhids, breaches, they will—— make

Wherever that branch of the narcissus (the true Beloved) blossometh (entereth
upon manifestations of glories),
Its narcissus-holder, their own eye, those of rose-cheek (illusory beloved ones)
—— make

When our beloved (the Murshid) beginneth samā',
Hand waving (and dancing), the holy ones of the ninth Heaven—— make

Appareth the sun of thy fortune
If, gleaming like the morning, the mirror (of thy heart), they—— make

5 Over their own head (life), lovers have no command
Whatever be thy order, that they—— make

Immersed in blood (from much weeping on account of Thy tyranny) became
the pupil of my eye,
This tyranny against man, where (in what religious order) do they—— make?

O youth, cypress of stature¹ strike the ball,
Before that time when, of thy stature, the chaugan they—— make

1. Lovely ones may signify —

(a) illusory beloved ones (lovely women),

(b) the Murshid,

(c) manifestations of glories

2 That is—

Those rose of cheek accept the manifestations, and, severing themselves for all exterior, incline
only to the true Beloved

“The branch of narcissus” may signify —

the Murshid when he displayeth splendour and revealeth divine knowledge

“Those rose of cheek” may signify —

(a) the disciples, who weary not of beholding the Murshid,

(b) true lovers who are askers of men of divine knowledge

3 See Ode 45, couplet 6

In my eye less than a drop are
Those tales that of (Nah's great) deluge, they—— make

From thy two eyes glance once so that running quickly,
Death to those heart bereft, easy they may—— make

10 Where is the id of Thy cheek so that lovers
In fidelity to Thee sacrifice of life and soul may make ?

O heart, careless of mystery! forth from grief, come happy
In the crucible of separation, pleasant ease they—— make

Hāfiz! Draw not forth thy head from the midnight sigh
So that gleaming like the morning the mirror (of thy heart) they may—— make

برگسدان (narcissus holder) signifies —

(a) a water vessel wherein they put flowers so that longer they may appear fresh

(b) the lover's eye which ever like the nargis dan is filled with water of weeping

12 The second line appears as the second line of couplet 4

136, (228)

- 1 I said —“ (O Beloved!) me, prosperous, Thy mouth and lip, when do they
 ————— make? ”
 He said —“ By my eye (I swear that) whatever thou sayest even so do they——
 make.”
- I said —“Thy lip (from exceeding sweetness) demandeth tribute of Egypt
 (sugar) ”
 He said —“ In this matter, loss they seldom—— make ”
- I said —“ To the point of Thy mouth, who taketh the way? ”
 He said —“ This is a tale, that (only) to the subtlety-knower (the perfect Ārif),
 they—— make ”
- I said —“ In the society of the lofty-sitter, be not idol worshipper? ”
 He said —“ In love's street, also this and also that (talk) they—— make ”
5. I said —“ The desire of the wine-house taketh grief from the heart ”
 He said —“ Happy, those who joyous a single heart—— make ”
- I said —“(Drinking) wine and (putting on) the religious garment, are they not
 the ordinances of the religious order? ”
 He said —“ In the religious order of the Pir of the Magians, this work (of wine
 and of the garment) they—— make ”
- I said —“ From the sweet ruby of thy lips, what profit the Pir's? ”
 He said —“ Him, with a sweet kiss, young they—— make.”
- I said —“ To the chamber (of pleasure), when goeth the Khwaja? ”
 He said —“ That time when Jupiter and the moon conjunction—— make ”
- I said —“ Prayer for his (the Khwaja's) fortune is Hāfiz's morning exercise ”
 He said —“ This prayer, the angels of the seventh heaven—— make ”

- 3 The mysteries of eternity without beginning one cannot reveal, save to the perfect Ārif, nor talk
 of them, save to the perfect Murshid.
- 8 The conjunction of —
 (a) Venus with Jupiter,
 (b) „ the moon,
 (c) the moon with Jupiter,
 is exceedingly auspicious
9. In the Persian text, the passage is—“Prayer for thy fortune,” which is manifestly erroneous, the
 Calcutta Persian Text gives what I have given in English

137, (224)

- 1 The slave of thy intoxicated eye crown possessors—— are
 Undoee with the wine of Thy ruby lip, sensible ones—— are
- (O true Beloved!) like the wind pass over the violet bed Behold,
 From the tyranny of thy tress, how sorrowful they—— are!
- (O true Beloved!) for Thee the wind (bearing news to men and far and near
 thy perfume) and for me the water (tear) of the eye (declaring me to be a
 lover)——became informers
- If not, mystery keepers (of each other) the lover and the Beloved—— are
- To that rose cheek (of Thine) not alooe do I sing the love soog
 For on every side, Thy nightingales (lovers) a thousaad—— are
- 5 When Thou passest (supon the Path) glance
 Beneath Thy two tresses—from right and left how restless they—— are
- O God recognoiser? Our portion is paradise Go
 For deserving of merey, sinoers—— are
- To the wine house go and with wine make ruddy thy face
 To the cloister, go not for there, dark of deed they—— are
- O watcher! pass and more than (after) this display no haughtiness
 At the Friend's door, dusty (oot haughty), the dwellers—— are
- O Hāfiz of auspicious foot (the Murshid perfect and excellent)! be thou my hand
 seizer For I
- Travel on foot and my fellow travellers (Ārif's) on horse back—— are
- 10 (O true Beloved!) free of that twist possessing tress Hāfiz be not
 For, free (from evilness, from grief, and from attachment to any one) those
 bound to Thy girdle—— are
- From the p cture (expression) of Hāfiz's face, one can know
 That at the Friend's door, dusty (humble) the dwellers—— are

2 The violet is verily sorrowful and mournful in colour

3 The stranger becometh not acquainted with the state of the lover and the beloved

138, (207).

1. Those of lily perfume cause grief's dust to sit——when they sit
Patience from the heart, those of Parī-face take——
when they strive.

To the saddle-strap of tyranny, hearts they bind——
when they bind
From the ambergris beperfumed tress, souls they scatter,——
when they scatter

In a life-time, with us a moment, they rise,—— when they sit,
In the heart, the plant of desire they plant,—— when they rise up.

From my eye, the pomegranate-like ruby (bloody tears) they rain,——
when they laugh
From my face, the hidden mystery, they read,——when they look

5 The tear of the corner-takers (lovers) they find,——
when they find
From the love of morning-risers, the face (from love of them) they turn not,——
if (when) they know

Where that one, who the remedy of the lover's pain regardeth easy?
Of remedy, those who in thought are, from thought distressed are.

Those who like Mansūr are on the gibbet, take up (and obtain) that desire of
remedy
For, if in thought of remedy they are, distressed with this pain, they are

In that presence, the desirous ones bring grace,——
when they bring supplication
To this court (of God), they call Hāfiz,——
when they cause him to die.

6 Mansūr See Ode 123.

139

Wine without adulteration and the Sâki pleasing are two snares of the Path
From whose noose, (even) the wise ones of the world escape not

Although, lover, profligate, intoxicated and one black bf hook—I am
(To God), a thousand thanks that the beloved ones of the city sinless are

Save with the condition of respect, plant not thy foot in the tavern
For, the dwellers of its door are confidants of the king

Tyranny is not the way of a darvish and of a way farer
Bring wine, for these travellers are not men of the Path

- 5 Act not so that the splendour of the Heart Ravisher (God) be shattered,
When His servants flee and His slaves leap up (to depart)

Regard not contemptible love s beggars
For, these are beltless kings and crownless husraus

With sense be For, at the time of the wind of independence (pride)
They purchase not for a barley corn a thousand harvests of devotion

The slave of resolution, dreg drinking one of colour —I am
Not of that crowd that are blue of garment (outwardly pious), and black of heart
(inwardly impious)

Hâfiz love s rank is lofty A resolution (make)
For to themselves lovers admit not those void of resolution

4 Darvish See Ode 143

5 کرمه دلیری (splendour of the heart ravisher) signifies —
God s inclining to the despicable slave

بندگان و حاکران (slaves and servants) signifies —

Favours which by reason of that inclinat on they (Fate and Destiny) have bestowed on thee
and sowed to thy name in the field of the first (this) and the last (the next) world

The explanation is —

Choose not the path of fraud of dissembling and of heart breaking For the Lord is in
dependent of devotion with hypocrisy

When on thy part hypocrisy appeareth God s inclination to thee lasteth not

The favours that God prepared for thee in this and the next world will one by one depart

140, (156)

1. I know not what is the intoxication that to us its face hath—— brought
 Who is the cup-bearer? This wine, whence hath he—— brought?

This minstrel, musical note understanding, how robbeth he (the heart of lovers of God)?

For, in the midst of (singing) a ghazl (before lovers of God), talk of the Friend (God) he hath—— brought

With glad tidings, the breeze is the lapwing of Sulaimān

That, from the rose-bed of Sabā (the street of the true Beloved), tidings of joy—— brought

To thy hand, bring thou also the cup, take the path to the desert (and strive in pleasure),

For, the sweet melody of song, the melody-warbling bird hath—— brought

5. With welcome and happiness, be the arriving of the rose and of the wild rose,
 The violet, glad and beautiful, hath come, and purity, the (pure) lily hath—— brought.

O heart! complain not of thy work (fortune) enfolded like the rose-bud

For the knot-loosening breeze (the Murshid), the morning wind hath—— brought

The Sāki's smile is our feeble heart's remedy,

Bring forth thy hand For the physician hath come, and the remedy, hath—— brought

O Shāikh! Of me, grieve not (that) I am the disciple of the Pir of the Magians (the Murshid)

For, (wine), thou promisedest (on the day of resurrection), and (thy promise), he (the Murshid) to place hath—— brought

2. By what is mentioned in the second line, the minstrel robbeth the heart of lovers (of God).

3. See Ode 82

I boast of the narrow eyedness of that warrior bold one
 Who, on me the (poor) darvish of (only) one coat, assault—— brought

10 Now with submission, the sky doeth Hāfiz's service
 Because (his) refuge to the door of your fortune he hath—— brought

9. نك حسم (narrow of eye) signifies —
 a lovely woman who through pride of loveliness looketh at none as is the habit of the
 Huri or one who is modest and keepeth her glance on him (the husband) lawful to her

141, (157).

1. Thou wrotest not the account of thy state , and, passed——

some time

Where a confidant so that to thee, I may send——

some message ?

(O Murshid !) to this lofty desire (acquisition of union with the true Beloved),
we cannot attain

Unless your favour advanceth (us)

some paces.

Since from the jar, wine hath gone into the flagon , and the rose hath cast its
veil,

Preserve the opportunity of ease , and drink——

some cups (of wine).

Candy mixed with the rose (rose-serve), is not the remedy for our sick heart
Some kisses mix with ——

some abuse.

5. O Zāhid ! pass from the circle of profligates to safety

Lest ruined make thee, the society of——

some ill of fame

The defect of wine, all thou toldest , its profit also tell (us)

Negation of (God's) skill, make not for the sake of the heart of——

some people.

O beggars of the tavern ! God is your Friend,

Have no eye of (expectation of) favour from ——

some animals.

To his dreg-drinker, how well spake the Pīr of the wine-house,

Saying —— " Utter not the state of the consumed heart to ——

some immature ones "

From desire of thy face, love-kindling (that hath the sun's splendour) Hāfiz con-
sumed

O one whose desire is fulfilled ! cast a glance towards one ——

some desire unfulfilled

4 With harsh face, give me some kisses

To the sick, they generally give rose-serve

6. In creation, naught is void of profit , then in wine is profit.

142 (184)

- 1 A world altogether to pass life a single moment in grief—— is not worth
 For wine sell our ragged religious garment for more than this it——
 is not worth

The true Beloved's country bindeth man If not
 What room for Fars? For, this trouble the world altogether —— is not worth

In the wine seller's street, for a single cup of wine they take it (the prayer
 mat of piety) not up
 O excellent prayer mat of piety that, a single cup of wine—— is not worth

The watcher reproached me saying — 'Turn away thy face from this door (of
 the true Beloved)
 To this our head, what happened that (even) the dust of the door it——
 is not worth

- 5 Wash this ragged religious garment o heart straitedness (from the world's
 affections) For in the market of one colour (society of oneness wherein
 is no entrance to double dealing and hypocrisy),
 Red wine (love of the only existent one God the essence of things the ray of
 first love),—the patched religious garment varied of hue (worldly)——
 is not worth

At first in hope of profit very easy the toil of the sea appeared
 I uttered a mistake Because a hundred jewels (hopes of union with the true
 Beloved), this (great) deluge (full of dangers)—— is not worth

The pomp of the imperial crown, in whose grandeur is fear of life
 Is verily a heart alluring crown but the abandoning of one's head (life), it——
 is not worth

For thee, that best that from the desirous ones thou cover thy face,
 Because the grief of an army, the joyousness of world seizing——
 is not worth

- 4 The second line —
 Because far from the Beloved's door they put not (even) the dust

Go , seek the treasure of contentment, sit in the treasure of ease
 Because sea and land, to be one moment strait of heart—— is not worth.

10. Like **Hāfiz**, strive in contentment , and let go the mean world
 Because two hundred "māns" of gold, one grain of the favour of the mean——
 is not worth.
-

10 "Mān," see Ode 144, c 10

143 (18.)

- 1 Save the love of those moon of face a path my heart—— taketh not
 To it (the heart) in every way I give counsel but it—— kindleth not
- O counsel utterer¹ for God's sake, utter the tale of the Sākis writing (and
 abandon counsel uttering)
 For a picture more beautiful than this our imagination—— taketh not
- Secretly, I drink a goblet (of wine) and men think it a book
 Wonderful if the book this hypocrisy's fire—— kindleth not
- One day, I shall burn this gilded (hypocritical) darvish garment
 Which, for a single cup the Fir of the wine sellers—— taketh not
- 5 The counsel utterer of profligates who hath war with God's decree
 His heart, I see much straitened perhaps the cup he—— taketh not
- The pure players (lovers of God) have purities with wine for the reason
 That in this jewel, save truthfulness a picture—— taketh not
- In the midst of weeping I laugh Because like the candle in this assembly,
 The fiery tongue is mine, but it (the tongue), it (the fire)—— kindleth not
- The head and the eye (of the counsel utterer) with (all) this goodness¹ (Yet)
 thou mayest say — 'Take off thy eye from him (and to him go not)
 Go for in my head this meaningless counsel—— taketh not
- In respect of our need and of the independence of the true Beloved is
 speech——
 O heart! what profit (is) sorcery, when in the Heart Ravisher it—— taketh not
- 10 How happily Thou madest prey of my heart¹ Of Thy intoxicated eye I boast
 For better than this, the wild birds, a person—— taketh not
-
- 5 God established profligates for this work this work the counsel utterer forbids them Thus
 the counsel utterer warreth with God
- 7 See Ode 67 c 5
 Better the second line may be —
 The fiery tongue is mine but it——kindleth not
- 8 (Yet) thou mayest say — Expect naught from him

O Benefactor (the true Beloved)¹ for God's sake, a little pity. For, the dar-
vish of the head of Thy street

Knoweth not another door, another Path,—— taketh not

From the Pīr of the Magians, I experienced manly favours
The usage (garment) of hypocrisy, (even) for a cup (of wine) he——

taketh not

One day, like Sikandar, I shall bring to hand that (dull) mirror (of the heart),
If, (even) this (great) fire (love for God), seize it, for a moment, it (the mirror)
—— kindleth not.

For this verse, fresh and sweet, I wonder the King of kings—
Why, Hāfiz, head to foot in gold, he——

taketh not

11 درویش (darvish) signifies —

- (a) the sill of the door
- (b) those who beg from door to door
- (c) in thought.

Some who apparently are darvishes are not so, but fakirs who prefer to be poor and miserable to work

The darvish has abandoned the pleasures and the attractions of the world, and, free from all human ambition, is filled with love for God.

In all orders, beggary is forbidden

The true darvish willingly abandoneth the joys of this world and hopes of the pleasures of paradise, and is satisfied with the contemplation of God's beauty and with the hope of attaining that special paradise wherein dwell only the pious, the holy, and the prophets

For himself, he desireth nothing, hath no egotism, is meek and lowly, and accepteth all things as coming from God

The duties of a darvish are

Seclusion and retirement, refraining from profane language, reflection, contentment, watching and obeying the will of God, keeping the orders of the murshid, warring with his passions, changing his evil feelings for good feelings and being faithful to his order See the Kurān, xxix, 69

To serve the Pīr, for the knowledge of God, is half of the path of the darvish.

"To gird up the loins" is to serve the Pīr so as never to neglect his orders Thus, in this and in the next world, the darvish is protected

13 Otherwise, the second line may be —

If it (the mirror) catch this fire (love for God), (even) for a moment, it (the mirror)——
kindleth not

Hāfiz says —

"One day, into my (dusty) heart, I will strive to inspire love for God, but, being dusty, love
"for God, I fear it will be unable to take"

15. In couplets 1, 3, 7, 8, 9, 13, and 14, the expression is —

در گرفتن to take effect, to affect, to enkindle.

See Ode 67, where is a similar use of this expression.

گرفتن means to take

144

- 1 I have an idol that, the canopy of the hyacinth around the rose—— hath
 A line in the blood of the Arghavan the spring of his cheek—— hath
- O Lord! the dust of the line (of the beard) covered the sun of his face
 Give him everlasting life who everlasting beauty—— hath
- From his eye, it is not fit to take the soul For, from every direction I see
 Of the corner, he hath made the ambush and the arrow in the bow—— hath
- O watchman of the assembly! for God's sake take my justice from him (do
 me justice)
 For with others he hath drunk wine and with me a heavy head—— hath
- 5 When I became lover (of God), I spake saying —'I have carried off the jewel
 of my desire (union with God) '
 I knew not what (tumultuous), blood scattering waves this sea (of unity)——
 hath
- From the fear of separation, make me safe if thou have hope of it
 Saying — In safety from the eye of ill thinkers thee, God—— hath
- Make not excluded my eye from the cypress of thy heart seeking stature
 Plant in this its fountain head for pleasant running water it—— hath
- If thou bind me to the saddle strap for God's sake quickly make me prey
 For, in delay are calamities and the seeker's loss, it (delay)—— hath
- O bulbul! when in thy face the rose laugheth be not in her snare
 For on the rose, is no reliance —say, (even if) the world's beauty it—— hath
- 10 On the dust scatter the draught and behold the state of people of rank
 For, of Jamshid of Kay Khusrav a thousand tales, it (the dust)—— hath

10 Jamshid's cup

When the cup was filled up to the line named it was given to —

- | | | |
|---|---------------------------------|---|
| 1 | khair jaur the line of violence | the man, whom the king wished to make greatly |
| | | intoxicated |
| 2 | Baghdad | Baghdad |
| 3 | Basrah | Basrah |

When from around lovers' heart, He loosed the snare of the tress,
To the informer of the wind, He speaketh saying — "Secret, our mystery, he
hath "

In this path (of love), what hath happened that, of every Sultān of reality,
The head, in this court (of the true Beloved), I see on the threshold, he—
hath

To my own fortune, what excuse may I utter? For that knave, city-upsetting
Slew Hāfīz with bitterness, and, in his mouth, sugar—
hath

	<u>khatt-i-azrak</u> , the blue line		
4.	„ siyāh „ black „	} the man of Zang	
	„ shab „ night „		
	„ ashk the line of tear	} „ „ „ music (the minstrel)	
5	„ rāmishgar „ „ the minstrel		
	„ khatar „ „ danger		
6	„ kāsahgar „ „ the potter	„ „ „ pots (the potter)	
7	„ farūdina „ „ the lowest	„ „ „ service (the attendant)	

It is supposed that this cup was used to measure out wine to the drinkers

In his *Travels in the East*, Vol II, p 399, Sir W Ouseley says —

Jamshid's magic cup at Istakhr could hold two "mans"

In the *Indian Antiquary*, January 1874, is an account of an Arabic talismanic, medicine cup,
and in that of February 1874 of an Arabic talismanic cup

In his *Travels in the East*, 1819, Vol II, p 380, Sir W Ouseley says — The "man" of Tabriz
in general use = $7\frac{1}{4}$ lb

The *Burhān-i-katī* says —

1 man of tabriz	=	40 astar
1 astar	=	6 dānak (dāng)
1 dānak	=	8 habba.
1 habba	=	1 barleycorn

See Wilberforce Clarke's translation of the *Sikandar Nāma-i-Nizāmī*, p 419.

See tables of measures in Wilberforce Clarke's *Persian Manual*, *Weights and Measures* by
W Woolhouse

In India, the "mān" is = $82\frac{1}{2}$ lb

Kay *Khusrau* (Cyrus the Great), 558 B C

145 (189)

- 1 That heart that is the hidden displayer and that the cup of Jamshid— hath
 For a seal ring (of Sulaiman), that awhile became lost what grief (is it that) it
 ————— hath ?
 To the beard or to the mole, of beggars (outward lovers who before the true
 Beloved are like beggars) give not the heart's treasure
 Give to the hand of a king like one, who it precious— hath (holdeth)
- Not every tree endureth the violence of autumn
 The slave of resolution of the cypress I am, who this foot (of endurance)—
 ————— hath
 My heart that used to boast of solitude, now a hundred occupations
 With the morning breeze on account of the perfume of Thy tress— hath
- 5 Hath arrived that season when from joy like the intoxicated narcissus
 He placeth (it) at the goblet's foot (as price for wine) who six dirhams—hath
- The heart's desire—of whom may I seek? Since there is no heart possessor
 Who, splendour of sight and habit of liberality ————— hath
- Now like the rose hold not back gold for the price of wine?
 For suspicion of thee by a hundred defects absolute reason (Jibra'il or the
 Light of prophecy)————— hath
- With the hidden mystery none is acquainted utter not the tale (of the for
 hiders of wine)
 The path into this sacred enclosure what confidant (friend) of the heart—
 ————— hath
- From the pocket of Hâfiz's religious garment, what profit can one gain?
 For (from him) we seek the eternal and (his own work with) a beloved he—
 ————— hath

1 Jamshid's cup See Ode 144 c 10 189 c. 2

3 Only the azādagan (free ones) and lovers (of God) can endure the world's vicissitudes
 The cypress is called azad (free noble independent) it easily endureth climatic changes See
 Ode 108

5 The narcissus hath a central cup at whose base are six perianth leaves These are compared
 to six dirhams

7 The gold of the rose is her stamens

146, (263).

1. (O true Beloved !) every one, who regardeth the people of fidelity (lovers of God),
Him, in every state, from calamity God—— preserveth
- If desire be thine that the (true) Beloved should not (by severing asunder attachments to thee) break the covenant,
Keep (with respect) the end of the cord, so that (the covenant) He may—— preserve
- Save in the Friend's presence, I utter not the tale of the Friend,
For the speech of the friend, the friend—— preserveth
- When I spake to him, saying —“ Preserve my heart ” how (well) he said —
“ What ariseth from the slave's hand, God—— preserveth ”
- 5 My head, and gold, and heart, and soul——a ransom for that true Beloved
Who the right of society of love and of fidelity—— preserveth.
- O breeze ! If thou see my heart on that tress-tip,
By way of kindness, speak to it (the heart) , that its own place it may—— preserve
- O heart ! so live that, if thy foot slip (in fault),
With both hands in prayer, thee the angel may—— preserve
- Preserve the warriors and the heroes of the Khwāja ,
For, like his own precious life, you he—— preserveth.
- Where is the dust of Thy path, that (t) Hāfiz
In recollection of the work of the fragrant air of the wind, may—— preserve.

147 (215)

- 1 That one is not the beloved who hath (only) a hair and a waist
 Be the slave of the form of that one (Muhammad) who ravishingness to the
 highest degree, ————— hath

Although the way of the Hūr and of the Parī is pleasant, yet
 That is loveliness and gracefulness that a certain one (my beloved) ————— hath

O laughing rose (the beloved) I discover the fountain of my eye,
 That, in hope of thee, a torrent of sweet water ————— hath

In the craft of arrow casting (archery), the curve of thy eye brow (is so im-
 pectuous that)
 It taketh (a bow) from every one who, a bow ————— hath

- 5 Heart sitting (quieting) became my speech since thou acceptedest it
 Yes yes an impression love's speech ————— hath

In love's path none with certainty became the confidant of the mystery
 According to his understanding every one an idea ————— hath

With the tavern hanters, boast not of generosity
 Every word, a time every subtlety, a place ————— hath

- 1 مری و مہاں (haft and waist) signifies —

(a) the beauty of Yūsuf

(b) the lovely ones of the world and the beloved ones of the sons of Adam

The explanations are —

(a) Although Yūsuf had fairish beauty and sowed the seed of love in the heart of all so
 that the eye of man is impatient to see him —he is not fit to be the true beloved

Be the slave of the face of Muhammad who hath darkish beauty and wheaten complexion and
 who pledged a world for heart ravishingness

(b) The beloved is not that one who hath goodness and beauteousness and who pledgeth
 the people for his own goodness

Be the slave of Muhammad who in beauty and perfection is the collection of the world's excel-
 lences

The wise bird (the lover, sincere in love's claim) goeth not, song-singing, in
its sward (of beauty),

Every spring (beloved) in whose rear, an autumn (of effacement)—— hath

From thee, who taketh the ball of beauty, when (even) the (refulgent) sun here
Is not a horseman, that in his hand, a rein (of choice)—— hath ?

To the claimant, say —“To Hāfiz, boast not thy jest and subtlety ”
A tongue and an explanation our reed also—— - hath

8 حسی (sward) signifies —

(a) the garden, which is the assembly of shrubs ,

(b) the assembly of beauty and of grace of the heart-possessor (the beloved)

(spring) signifies —

The beloved, who is the desired of perfect lovers The beloved, like spring, blossometh and
bringeth into evidence the plants of beauty

حرا (autumn) signifies —

Effacement and non-existence

Every spring (beloved), in whose rear is effacement, in the sward of its (his) beauty, the wise
bird (the lover) hath calamity , and ever saith, like Ibrāhīm
“I like not stone-pelters ”

The second line should come first

Those who are wise stain not themselves with worldly goods

148 (121)

- 1 From the eye all over our face, the heart's blood—— goeth
 From the eye against our face thou seest not what (calamity)—— goeth

Within the heart a great desire (for love) we have concealed
 If, through that desire, to the wind (of destruction) our heart goeth it——goeth

Our face on the dust of the Friend's path, we placed
 (Dust) on our face is fawful if the Friend—— goeth

The water of (our) eye is a great torrent By whomsoever it passeth
 Though his heart be of stone from place (senseless and intoxicated) it (the
 heart)—— goeth

- 5 As to the water of our eye night and day, ours is the talk
 Of that passage (of tears) that, at the head of His street, why it (the tear)——
 goeth

From envy, the (glorious) eastern sun rendeth his garment
 If, into a coat, my moon (the beloved) love chersher,—— goeth

To the street of the wine house, ever with purity of heart Hāfiz (dancing and
 bounding),
 Like the Sūfi (in ecstasy and mystic state) cloister keeping, with purity——
 goeth

- 5 In the words —
 māra
 ab-i-dida
 majara
 rah guzar
 sar i ku

are graces that are not concealed to the understanders of subtleties of truths of words Arabic and Persian

- 6 mihr signifies —
 the sun love kindness

- 7 Otherwise—
 Ever to the wine house Hāfiz (goeth as) with purity of heart the Sufi to the cloister goeth

149, (159).

1. When I place my hand on the tip of His tress, in wrath He—— goeth
 If I seek concord, with a head (full) of rebuke, He—— goeth

Like the new moon, helpless spectators,
 He attacketh with the corner of the eye-brow, and, into the veil,—— goeth

On the night of wine (state of effacement), He maketh me ruined with His
 wakefulness (effacing) .

If by day (in sobriety), I relate tales (to friends of the Path) to sleep, He——
 goeth

O heart! love's path is full of tumult and of strife,
 Falleth that one, who, on this Path, hastily—— goeth

1 "tress" signifies —

(a) the hair of the ear-lobe, which is the guardian of the cheek,

(b) illusory beloved one possessed of grace.

When I incline to prayer, the true Beloved departeth from splendour, and I remain void of manifestations of glories.

When, turning from the illusory, I expend for Him all my spirit,—the (true) Beloved's splendour maketh me entangled in the stone raining of calamity.

When, with the corner of the eye-brow, the (beautiful) new moon (the true Beloved) attacketh helpless beholders, it (the new moon) goeth behind the veil.

Although the illusory is, in the opinion of the men of Shara', the vessel of hakikat, and in the opinion of men of tarikat, the field of the next world,—yet, with regard to the special ones, who have attained the delight of manifestations, if they incline to the illusory (love for lovely women) they enter upon mean-spiritedness.

3 "To go to sleep" signifies —

To be veiled

The glories of the true Beloved (God) draweth me, in the state of effacement, from existence to non-existence—a state appeareth, wherein from the discovery of the evidence of the end of existence I remain senseless

If I come into the state of sobriety, and wish to unfold my complaint of that state to friends of the Path, whereby I may come out of that ruined state,—He becometh veiled, and manifestations of glories become not revealed

The illusory meaning is —

Whatever is contrary to my nature, He doeth

He himself sleepeth not, and alloweth me not to sleep.

If, by day, I relate to Him stories, He goeth to sleep.

4 This couplet replieth to couplet 3. By it, Hāfīz sought the consolation of his heart

- 5 When upon the bubble's head, falleth the wind of pride,
In the idea of the wine (of pride),—its sovereignty (of obstinacy)— goeth

O heart! when thou hast become old, boast not of beauty and of eloquence
For, only in the world of youth this way (of boast)— goeth

When the black book of black hair (of youth) is closed
The white (hair) becometh not less if many an extract (of white hair),—goeth

For empire, sell not beggary at the door of the true Beloved
To the (paltry) sun from the shadow of this (great) door, (is it that) any one—
goeth?

Me covenant breaker thou callest and I fear
That on the day of resurrection with thee, this very title (covenant breaker)—
goeth

- 5 This explaineth couplet 4

Learned men speak of —

ordinary wine the wine of youth the wine of property

In whom these three kinds of wine are found —he suffereth calamity on calamity

The second line—

It is obstinacy taketh the bubble into the idea of pride and the bubble becometh destroyed

- 7 The whiteness becometh not less if a hundred times thou select (to keep) the black hair and pluck
out the white hair

When youth goeth by a hundred acts it returneth not

The word extract may refer to selections of hair or of verse

- 9 When they nickname some one for something they say —

(a) the star of such an one shone from the horizon of fortune

(b) from his master such a one found a nickname

Here meaning (b) is proper

This couplet is in reply to the reproachers outward worshipping with whom at the beginning of
mystic state (hal) Hāfiz saie

When by the favour of eternity without beginning he reached love's stage in it he beheld reason
to be naught save distraction Therefore from reason he severed himself

The outward worshipper the followers of wisdom reproached him as a covenant breaker (in going
from their circle to another circle)

The covenant of the common folk is that they know God to be one Then in devotion they are
rewarded in sin punished

The covenant of special folk is that they incline to none save to God and worship Him for His
Godship not from fear of hell nor from hope of heaven

Sincere is he who let go both covenants who accepted the special one of the special with the
covenant of the folk (common and special) and who regarded it necessary according to his
spirit.

To the reproacher Hāfiz saith —

fear that thou also wast of our crowd and performedst the covenant of special folk

10 Hāfiz ! thou, thyself, art the veil of the Path From the midst, arise (make
negation of thyself so that the veil may be raised)
O happy that one, who, on this Path, veil-less— goeth

Now, from exceeding carelessness, thou recognisest not that covenant, doest naught for it, and
makest sufficiency with the covenant of the common folk.
To morrow, when thou comest out from carelessness, they will call thee covenant-breaker

150 (244)

- 1 O Muslims (kind of heart) ¹ once a heart mine— was
 Whereto I used to utter (revelations) if a difficulty— was
- A heart fellow sufferer helper counsel perceiver
 That of every one of heart the seeker (to aid)— was
- In every calamity for me perturbed
 A companion, work knowing and capable it (the heart)— was
- When, through the eye, I fell into a whirlpool (of calamity)
 By its deliberation, the hope of a shore (of safety)— was
- 5 In the (true) Beloved's street, it (the heart) was lost to me
 O Lord! what a skirt seizing place it (the true Beloved's street)— wa
- In search (of Him) it (my heart) caused my tears to trickle pearls
 But fruitless of union with Him it— was
- Without the drawback of this appointment, is no skill But
 More disappointed than I, a beggar when— was?
- In this confused intoxication exercise ye pity (O Muslims ¹)
 For once a skilful work knower it (my heart)— was
- As long as love taught me speech (lustrous verse)
 The subtle point of every assembly, my tale (of lustrous verse)— was
- 10 Speak not again, saying —' Hāfiz knew subtlety
 • For we have seen, a confirmed fool he— was

1 See Ode 193 c. 1

151, (272)

1 When my (true) Beloved the wine-cup in hand taketh,
 (Through His resplendent beauty), the market of idols (lovely ones), disaster——
 taketh

Like a fish, I have fallen into the sea (of tears),
 So that, me, by the hook, the (true) Beloved—— taketh

Every one, who beheld His (intoxicated) eye said —
 "Where a Muhtasib, who the intoxicated—— taketh?"

In lamentation, at His feet, I have fallen
 In the hope that me, by the hand, the (true) Beloved—— taketh

5 Happy the heart of that one who, like Hāfiz,
 A cup of the wine of Alast,—— taketh

5 See page 5

The wine of Alast signifies — Wine predestined on the first day of eternity without beginning to be my drink

152

- 1 In every desire in whose search he (the lover) is not (swift) like lightning
If that harvest (of his existence) consume, wonderful it — is not
- That bird, whose affection became acquired with grief of heart
On the branch of its life, joy's leaf — is none
- In love's workshop, remedy for infidelity, is none
Fire consumeth whom, if Abū Lahab he — is not?
- In the religion of the soul sellers excellence and manner are unnecessary
Here room for lineage is none there reckoning — is none
- 5 In the assembly wherein is reckoning, the (great) sun is (only) an atom
Great to consider one's self, the condition of manners — is none
- Drink wine For if, in the world, eternal life one can find
Save the wine of Paradise its cause aught — is none

- 1 In the path of love (true or illusory) if the lover be not quick like lightning wonderful it is not
if he consumeth his existence
- 3 اِنْس (infidel) signifies —
(a) the opposite to (safety)
(b) not turning
(c) concealing
- اِبْرٰهِيْم (Abū Lahab) signifies —
(a) Muhammad's uncle and bitter enemy See the Kuran P Discourse 76 cx: 1 and Ode 54 c. 5
(b) the being a lover with consuming and melting who hath given the chattels of his existence to the wind
- For the being a
rofligate The re-
conduct is ever
- afflicted
- Through] concealing Love's mysteries a fire kindleth within the lover and consumeth his chat-
tels
- A Poet saith —
- If I speak (expire breath) burning is mine in the heart the tongue burneth
If I inspire my breath I fear that the marrow of my bones may burn
- If he be not a lover where appeareth that fire? Whom maketh that fire consumed?

Hāfiz ' the union of the (true) Beloved with one strait of heart like thee
 May be that day with which the bond of night—— is none

Then, for the lighting of that fire, Abū Lahab is necessary , and it is necessary to bear burning
 and lamenting

153 (210)

- 1 If the Sāki (the true Beloved) the wine into the cup in this way — cast
 All the Ārifis into (the way of) ever (wine) drinking He will — cast

If thus, beneath the curve of the tress, He place the grain of the mole
 O many a bird of wisdom, that, into the net, it will — cast

Happy the state of that intoxicated one, who (from exceeding intoxication) at
 the foot of the rival

Head or turban,—know eth not which off he will — cast

In desire (persistence) of denial, the Zahid immature of nature remaineth
 Mature, he becometh when on the wine of the cup his glance he — casteth

- 5 By day strive in the acquisition of skill For wine drinking by day,
 The heart (bright) like the mirror into the blight of darkness — casteth

The time of wine of morning splendour is that time when night
 The evening's screen around the tent of the horizon, — casteth

Take care thou drink not wine (of love) with the city Muhtasib (reason)
 Thy wine he drinketh and into the cup the stone (of calumny), he — casteth

O Hāfiz! with the (great) cup a corner of the sun bring forth thy head (in
 splendour),

If the dice for that full moon (the true Beloved), fortune — casteth

5. In the beginning of the mystic state Hāfiz admonisheth himself and seeketh guidance from
 God —

In the day of acquisition strive for living hear this counsel strive not in acts of devotion not
 recorded For at this time that devotion is the fruit of hypocrisy the source of ca-
 lamity

Though the devotion of hypocrisy maketh luminous the hypocrite's face it casteth his heart
 into darkness

- 7 محاسب (the city-censor) signifies —

Reason who doeth police-duty over the city of existence and reproacheth the heart and the
 soul for their dangers

In being a lover display no reason

For in this matter oneness with reason is the cause of disgrace of friendlessness and of food
 lessness

154, (252).

- 1 O heart! glad tidings that the morning breeze—— hath come back
 From the quarters of Sabā (the land of Queen Balkis) the lap-wing of good
 news—— hath come back.

O bird of the morning (the bulbul, or the dove)! prolong the melody of Dā,ud
 For from the quarter of the air, the Sulaimān of the rose—— hath come back.

From morn's breath, the tulip hath perceived the perfume of sweet wine
 (Hers) was the heart's stain (streak), in hope of remedy she——
 hath come back

(In the world) where (is) an Ārif who understandeth the lily's tongue?
 That he may inquire —Why she went, and why she——
 hath come back

5. In rear of that Kāfila, my eye drew much water (tears)
 Since to my heart's ear, the sound of the bell—— hath come back.

Fortune, God-given, showed me manliness and kindness
 In that for God's sake, the idol of stone heart (the beloved)——
 hath come back.

Although Hāfiz beat the door of offence and broke his covenant (with the true
 Beloved),
 Behold His grace that, in peace, from our door, He (our excuse accepting)——
 hath come back

1 See Ode 82.

5. The second line may be —
 Since to my heart's ear the sound ——“come in!”——hath come back

7 In some copies, the first line is —
 Although the covenant (that we had made with the true Beloved), we broke, and also Hāfiz
 committed sin.

155 (233)

- 1 Without the beloved's face, the rose—— is not pleasant
 Without wine, spring—— is not pleasant
- The border of the sword and the air of the garden
 Without the (beloved of) tulip cheek—— is not pleasant
- With the beloved sugar of lip rose of body,
 (To be) without kiss and embrace—— is not pleasant
- The dancing of the cypress, and the rapture of the rose
 Without the song of the hazar—— is not pleasant
- 5 Every picture that reason's hand depicteth,
 Save the picture of the (living beautiful) idol—— is not pleasant
- The garden and the rose and wine (all) is pleasant but
 Without the beloved's society—— is not pleasant
- Hāfiz! the soul is (but) a despicable coin
 For scattering (on the true Beloved) it—— is not pleasant
-

4. The hazar is a nightingale with a thousand notes

156, (180).

1 Last night, the news of the beloved, journey-made, gave—the wind
To the wind, I also give my heart. Whatever it be— be.

To that (limit), my work (turn) reached that, my confidant I make——
Every evening the flashing lightning, and, every morning, the wind

In the curl of thy tress, my heart void of protection,
Ever said not —“ Of my accustomed abode, recollection — be ”

To-day, I recognised the value of the counsel of those dear
O Lord! joyous by Thee, the soul of our adviser——

5 In memory of thee, blood become my heart, whenever, in the sward,
The fastening of the rose-bud's coat, loosed—the wind

(O beloved !) to my heart came recollection of a corner of thy royal cap,
At that time when the crown on the head of the narcissus, placed—the wind.

From my hand, had gone my feeble existence •
In the morning, by the perfume of thy tress, gave back life,— the wind

The date of our ease was the night of seeing (having union with) the beloved
Youths' season, and friends' society, recollection—— be!

Hāfiz ! thy desire, thy good disposition bringeth forth
The ransom of the man of good disposition, souls—— be.

² "The flashing lightning" signifies the sigh full of burning
"The wind" " " shout " " pain.

5 Perchance, one day, my good fortune may be to loose the fastening of thy coat.

9 ل signifies —

(a) wind,

(b) may it be!

Each line endeth with this word.

157 (160)

- 1 O *Khusrau*! the ball of the sky in the curve of the chaugan — of thine be
 The place of existence and of dwelling (the universe) the space of the plain —
 of thine be!

All climes took up and all quarters let loose
 The renown of thy (excellent) disposition which ever protection —
 of thine be!

The tress of the Lady of Victory is enamoured with thy standard tassel
 The eye of eternity without end, the lover of the galloping (of attack) —
 of thine be!

O thou (that art such a one) that the writing of Mercury is the description of
 thy pomp!
 Reason of all (*Jibra il*) the *tughra* writer of the book (of record) —
 of thine be!

- 5 Thy cypress like stature became the shame of the splendour of the Tuba
 The envy of lofty paradise the plain of the hall — of thine be

Not alone animals and vegetation and things inorganic
 Whatever is in the world of order, under the order — of thine be

With sincerity shattered *Hāfiz* became thy praise utterer
 Thy universal grace, the health giver and the praise utterer — of thine be

- 4 The first line may be rendered —
 (a) O thou the description of whose pomp is the writing of Mercury
 (b) thy pomp

158, (205)

- 1 **Sāki** ¹ the tale of the cypress and the rose and the tulip—— goeth
And with the three washers (cups of wine), this dispute—— goeth

Drink wine, for the new bride of the sward hath found beauty's limit (is perfect in beauty)

Of the trade of the broker, the work of this tale—— goeth

Sugar-shattering (verse of Hāfiz devouring), have become all the parrots (poets) of Hindustān,

On account of this Farsī candy (sweet Persian ode) that to Bangal—— goeth

- 1 ثلاثة غسله (three washers) signifies —

The three cups of wine which, at morning time, they drink to purge the body of bad humour This wine is a washer of griefs, of the dross of the body, and of the impurity of human nature
عباد الدن برربی (Ghiyāsu-d-dīn Purbi) was king of Bengal, had his capital at Kūr (now a place of ruins), and died 1373 A D

After Ghiyāsu-d-dīn had subdued Bengal, a troublesome disease attacked him So weak became the power of the senses, and the support of his heart, that he washed his heart of life

Now, in his haram, were three beautiful damsels named —

The cypress (sarv),

„ rose (gul),

„ tulip (lāla),

for whom he had the greatest love.

These, he desired to wash his body they did so, and by chance he recovered.

Thereupon, the king increased his love for the three damsels, and advanced them to dignity

With jealousy, the other dependants burned, and taunted them with being “a body washer”
(غسله ghusāla)

They revealed this matter to the king, who uttered the first line of the first couplet of this ode When, however, he tried to find the second line to make the couplet complete he could not find it To the poets of the age, who were in his service, he presented his difficulty, but though they thought much, they effected naught

They represented that it was necessar to send the line to Hāfiz.

Even so, with a mission, the king sent the line to Hāfiz

Fixing the king's line as the first line of the ode, Hāfiz wrote this ode in one night.

Since from Kūr (in Bangal) to Shirāz (in Fars) is, by Kārvān, a year's journey, Hāfiz wrote couplet 4, and as counsel to Ghiyāsu-d-Dīn, he wrote couplet 7.

- 2 بر عرس (the new bride) signifies —
the existence of Hāfiz

می (wine) signifies —

the poetry of Hāfiz

دلاله (broker) signifies —

the poets in the service of Ghiyāsu-d-Dīn.

In the path of verse, behold the travelling of place and of time !

This child (ode) of one night the path of (travel of) one year (to Bangal)——
goeth

5 That eye of sorcery (of the beloved) 'Ābid fascinating behold

How in its rear the Karvan of sorcery——
goeth

Sweat expressed the beloved proudly moveth and, on the face of the white
rose

The sweat (drops) of night dew from shame of his (the beloved's) face——
goeth

From the path go not to the world's blandishments For this old woman
Sitteth a cheat and a bawd, she——
goeth

Be not like Samiri, who beheld gold and from assishness

Let go Musa and in pursuit of the (golden) calf ——
goeth

From the king's garden, the spring wind bloweth

And within the tulip's bowl, wine from dew——
goeth

10 Of love for the assembly of the Sultan Ghīyasu d Dīn, Hāfiz !

Be not silent For, from lamenting thy work——
goeth

7 If she (the old woman the world) sit deceit she practiseth if she move she revealeth her deceit

8 Samiri was a dweller in Samra where he recognised some of the traces of Jibra'il

Taking up the dust of Jibra'il's path he cast it into the inside of a calf of silver and of gold
whereupon the calf became alive and gave voice

Through this calf many became road lost

Samiri was one of the sorcerers who did in like manner with their enchantments

See Exodus vi 1 6 vii 10 12 the Kuran ii 50 xv 96

159, (144).

- 1 In desire of that I am that, if, forth from my hand, it ——— come,
I may fix my hand upon a work such that the end of grief may ——— come.

The plain of vision of the heart is not a place of society of opponents
When the demon goeth out, the angel within may ——— come

The society of the Ruler is the darkness of night (of winter)
Ask light of the sun. Possibly, forth it may ——— come

At the door of the Lords of the world without manliness,
How long (expectant) sittest thou saying —“In, at the door, when will the
“Khwāja ——— come?”

5. Let go this time more bitter than poison
Again (after thy abandoning), like sugar, time will ——— come

Beggary (seeking the murshid), abandon not For thou mayst gain treasure
From the (kind) glance of a (holy) traveller, who, into thy sight, may ——— come

Sālih and Tālāh displayed obedience (to God)
Let us see to whom acceptance will fall, and, into vision, who will ——— come.

O bulbul lover! ask for life For, in the end,
Green will become the garden, and into the bosom, the red rose will ——— come

4 From the Lords of the world void of manliness no profit will come to thee Abandon them

7. The prophet Sālih was the son of 'Ubaid, the son of Asaf, the son of Masīkh, the son of 'Ubaid,
the son of Hadr, the son of Thamūd

He was sent to the tribe of Thamūd, to bring them back from idolatry, but they refused to hear-
ken to him By an earthquake, God destroyed them Sālih died at Maka

See the Kurān vii, 74, xii, 61-68, xxvi, 141

Tālāh was a warrior of the Faith.

See Stobart's "Islām," p 72

Patience and victory are both old friends

After patience, the time of victory will——

come

10 In this closet (the world like into the wine house) Hāfiz's carelessness is no wonder

To the wine house, whoever went, will senseless——

(be)come

9 الصبر مفتاح الفرج (al sabr miftahu l faraj) signifies —

patience is the key of opening

160, (152)

- 1 The sun of every vision, Thy beauty—— be
 More beautiful than the beauty (of face of other lovely ones), Thy beautiful face be
 —————
- Of the Humā of Thy tress, (which is) the falcon of long-wing feather,——
 Beneath the wing, the heart of the kings of the world—— be¹
- To Thy tress, that one who is not attracted
 Like Thy tress, tossed and confused—— be
- Of Thy face, that heart that is not the lover,
 In liver-blood, ever drowned—— be
5. O idol¹ When Thy glance casteth the arrow
 Before it (the arrow), my wounded heart, the shield—— be
- When Thy sugary ruby (lip) giveth the kiss,
 From it, the taste of my life, full of sugar—— be
- Momently mine, is a great fresh love for Thee
 Hourly, Thine another great (attraction of) beauty—— be¹
- With soul, Hāfiz is desirous of Thy face
 On the state of desirous ones, Thy glance—— be
-

2 The Humā. See Ode 50.

161, (159)

- 1 Ever increasing, Thy beauty— be 1
 All y cars, tulip hued, Thy face— be
- In my head the image of Thy love
 Every day that is increasing— be
- The stature of all the heart ravishers of the world
 In service of Thy form, like the (curved) د (nūn)— be 1
- Every cypress that, in the sword, cometh up (lofty and separate)
 Before the (straight and erect) ا (alif) of Thy stature bowed— be 1
- 5 That eye that is not bewitched by Thee
 Out of (from) the jewel of tears (go and) in a sea of blood— be 1
- For heart ravishing, Thy eye
 In practising sorcery, sorcery possessed— be 1
- Wherever in grief (of love) for Thee, is a heart
 Without patience or rest and without quietude, let it— be
- He who in separation from Thee is not content,
 Out of the circle of union with Thee,— be
- Thy ruby lip that is the soul of Hāfiz,
 From the lip of every mean and base one, far— be

162, (148).

1 In need of the physician's care, thy body—— be not ,
Vexed by injury, thy tender existence—— be not !

The safety of all horizons (the whole world) is in thy safety.
By any accident, sorrowful thy person—— be not !

(O perfect murshīd !) the beauty of the outward and of the inward is from the
prosperity of thy well-being .
Outwardly anguished, inwardly afflicted, thou—— be not !

In this sward, when autumn entereth upon plundering,
To the straight cypress of lofty stature, its path—— be not !

5 In that place where thy beauty beginneth splendour,
The power of reproach of the ill-seer and of the ill-apptover—— be not !

Every one, who, with the evil eye, beholdeth thy moon-like face,
Save rue-casting on the fire of grief (for thee), his life—— be not

From the sugar-scattering utterance, of Hāfīz seek recovery,
So that need of the remedy of rose-water and of candy, thine—— be not

2. If thou be sorrowful, all will be sorrowful.

6. To avert the evil eye, seeds of wild rue are cast upon the fire.

7 The remedy of rose-water. See Ode 34, c 4.

163, (122).

- 1 That one (the murshid) who in his hand the cup (of divine knowledge) — hath
 Ever the sovereignty of Jamshid — hath

That water, wherein Khizr obtained life
 Seek in the wine house for (life) the cup — hath

Pass life's thread into the cup
 Wherein, order (of life) this thread — hath

(Together are) — we and wine and Zāhids and piety
 Let us see — desire for whom the (true) Beloved — hath

- 5 O Sākil! without thy tress there is naught,
 In the time of that one, who desire — hath

All the ways of intoxication, the narcissus
 From thy pleasant eye, loaned — hath

The mention of thy face and tress — to my heart
 Is a great pain that, morning and evening, it (the heart) — hath

On the wounded hearts of the sorrowful
 Complete saltiness (effective towards healing) thy lip — hath

O Soul! in the pit of the chin like Hāfiz
 Two hundred slaves, thy beauty — hath

- 1 That one may signify — the holy traveller
 The first line may be —
 That one who in his power the cup (of his heart) hath
 See Ode 144 c. 10
 See Ode 89 c. 8

164, (229).

- 1 That one that, in his vision, the beauty of the line (of beard) of the (true)
 Beloved—— hath,
 Certain it is that the acquisition of vision he—— hath.

Like the reed, on the writing of His order, the head of obedience,
 We have placed. Perchance, with His sword, (our head from the body) uplited
 He—— hath

In union with Thee, like the candle found the order that one,
 Who, beneath Thy sword, momentarily another head—— . hath

Attained to foot-kissing, the hand of that one, who
 Ever his head, like the threshold, on this door,—— hath.

5. One day, Thy watcher struck an arrow into my chest
 Through grief for Thee, many an arrow, my shieldless chest—— hath

I am vexed with dry austerity. Bring pure wine
 For, my brain ever fresh, wine's perfume—— keepeth

If from wine, thine is no good quality, is not this enough that, thee,
 A moment, without news of the temptation of reason, it (wine)—— keepeth?

That one, who planted not his foot outside the door of piety,
 Now (since all are engaged in wine-drinking), with the intention of visiting the
 wine-house, desire for travel,—— hath

To the dust (of the grave), Hāfiz's shattered heart will take (with itself)
 The stain of desire (of love for the true Beloved) that, like the (streaked) tulip,
 on the liver, it—— hath

2 The "head" of the reed (pen) is the "nib" which is ever on the writing of the order.

3 The head (wick) of the burning candle is always severed (snuffed).

165, (123)

- 1 That one from whose (fragrant) hyacinth lock, a great torment (of jealousy)
 ambergris— bath
 Again, with those heart gone (lovers), grace and reproach— bath

By the head of his own slain one (the lover), He (the Beloved) passeth (swiftly)
 like the wind
 What can one do? For, He is (like swift) life, and swiftness (of departing), it
 (life)— bath

If that be the water of life that the lip of my Beloved— bath
 Clear this is that (only) a share of the mirage (not of the water of life), Khizr— bath

From behind the screen of His tress, the moon, displaying (the brilliancy of) the
 sun
 Is a great sun that, in front, a cloud— bath

- 5 In every corner, my eye made flowing a torrent of tears,
 So that, with a great (quantity of) water, freshness, Thy straight cypress— bath

In error Thy bold glance sheddeth my blood
 Be its opportunity (to do so), for a very correct judgment it— bath

On account of my heart Thy intoxicated eye desireth my liver (life)
 The Bold one is intoxicated Perchance inclination for a piece of roast meat
 (my liver), He— bath

The path of questioning Thee is not my sick soul's
 Happy that shattered one (the lover) who, an answer from the Beloved,— bath

Towards Hāfiz's wounded heart when a glance casteth
 Thy intoxicated eye that, in every corner a ruined one (a lover)— bath

3 Khizr See Ode 89

4 The moon signifies —the Beloved's face

5 The lover's lamenting is the cause of the Beloved's splendour
 The cypress See Odes 108 145

166, (187).

- 1 Last night (in the time of Muhammad) a messenger of news from His Highness
 Āsaf (the murshid) — came
 From His Highness Sulaimān (the true Beloved), the order of joy — came.
- With water of the eye, make clay of the dust of our existence
 To the heart's desolate mansion, the time of building — came.
- O thou wine-stained of garment ! take care ; conceal my defect.
 For, to visit me, that one pure of skirt (the true Beloved) — came
- This endless explanation of the (true) Beloved's beauty, that they (men of know-
 ledge) uttered,
 Is (only) a word out of thousands, that, into example, — came.
- 5 The place (rank) of every one of the lovely ones (the beloved ones) becometh
 known to-day,
 When, to the chief seat, that moon, assembly-adorning, — came
- On the throne of Jam, whose crown is the (lofty) sun's ladder of ascent,
 Behold the spirit ! notwithstanding (all) this contemptibility, a (feeble) ant
 (man) — came.

1 آصف (Āsaf) signifies —

(a) Sulaimān's Vazir See Ode 36.

(b) The Muhammadan truth.

In Muhammad's time, the compassionate Creator and merciful Omnipotent opened the door of mercy, and gave salutation to the people —

"Those that have committed great sins, will not be disappointed of God's mercy. Verily God will forgive them all their sins."

3 "One wine-stained of garment" signifies —

(a) Ḥāfiz's existence, be-coloured with the wine of love.

(b) The human form stained with sin

O thou wine-stained of garment ! O thou stained of existence coloured with love's wine ! O limbs and supports ! O tongue, subtlety-knowing ! conceal my defect.

6 جم (Jam ; Jamshid) signifies —

(a) Sulaimān, who, with prophetic existence, was higher than the kings of the kingdom of the confession of Faith.

(b) God, the aggregate of qualities.

(c) The Muhammadan truth, for in this sense, the tongue of utterer is the praiser

(d) The elemental body of Muhammad who, in intercession, is the soul-cherisher of his followers

O heart I keep thyself safe from His bold eye
Because, for plunder, that sorcerer (the eye), the archer — came

Hāfiz I stained (with sin), thou art Ask a favour of the king (the murshid)
For, for purification (of the sin stained), that foundation of liberality (the
murshid) — came

The King's assembly is a sea Discover the time of pearl gaining
Ho ! O loss stricken one ! the time of barter and profit hath — come

On the throne of Jamshid whose crown is with the loftiness of the sun behold man's spirit
notwithstanding that his nature is of earth and that it is scorned by the most perfect and by
the highest

Man the lowest of the low through lofty spirit and following God's qualities causeth himself
to reach the highest of the high

From the state of possibility he reacheth the state of the necessarily existent one (God)
Though in essence (zat) he becometh not the necessarily existent one yet wholly he acquireth
His qualities

In the ' Wusul i Sālik Sahib Marghubi I Kulūb saith —
When there the holy traveller reacheth to like God —
Over all that is he is king

In the Fususu i Hikam Shaikh Muḥu d Dīn bin Arabi saith —
The king of travellers and of all the stars is the sun
Though it is on the fourth heaven its sway reacheth to the eighth heaven and there are the
stars and constellations
Who asketh about the (contemptible) earth whose sway (by Fate's decree) everywhere
reacheth

9 The King in couplets 8 and 9 may signify —
A perfect man

167, (141).

- 1 Last night, news to me the messenger of the morning wind — brought,
Saying —“ To shortness (ending), its face, the day of labour and of grief hath brought ”

To the minstrels of the morning cup, new raiment, we give
For this news that the morning wind — brought

Come! come! For thee, the Hūr of Paradise, Rīzān,
A slave to this world, for the sake of thy heart, hath — brought.

Verily, to Shīrāz, we will go with the favour of the friend (Shāh Mansūr)
O excellent friend who, as my fellow-traveller, fortune, — brought

- 5 From my heart to the palace (halo) of the moon (Shāh Mansūr), what wailings
(they were) that reached, —
When, memory of the cheek of that regal moon, it (the heart) — brought.

Strive with the strength of our heart. For this (darvīsh) cap of felt, —
Many (is) the shattering that, upon the kingly diadem, it hath — brought.

Hāfiz may cause his standard of victory to reach the sky,
When, his refuge to the court of the great King (Shāh Mansūr), he — brought.

- 1 Hāfiz was strait of heart on account of many of the men of Shīrīz
Shāh Mansūr (d. 1393) of Shīrāz invited Hāfiz to return to Shīrīz under his protection
- 7 In the ālam-i-arvāh, the world of spirits, Muhammad's soul, as light without substance, existed
The Creator placed it in a vase also made of light
In the shape of that vase of light, the darvīsh's felt cap (kullah) is formed The kullah is made
of a certain number of tark (gores), each signifying a sin abandoned, the last one is called
tark-i-tark, the abandonment of abandonment (of all sin)
In the kullah, the Kādīs wear a mystic rose
The letters of ك (rose) are the first letters of the two lines Kurān ۞۞۞۞, 37 The rose is of green
cloth and hath two outside and two inside rings, and three circles
The signification of —
the first circle is shari'at
„ second „ „ tarikat
„ third „ „ marifat
The three together show the acquisition of the mystic state (hāl) known as hakikat (truth)
The colour of the holy word حي (hay), the Living God, is green, therefore the colour of the cloth
is green
The circles are white, indicating perfect submission to the Shaikh (Pīr)

168

- 1 Who to thy cheek the hue of the (red) rose and of the wild (white) rose——
 To me, miserable, patience and ease, can——
 Who taught thy tress the habit of being long
 To me grief stricken, the gift of His liberality, can also——
 Hope of Farhād (that he would live) I severed that very day
 When, to Shīrīn's lip, the rein of his distraught heart he——
 If (mine) be not the treasure of gold contentment is left
 Who to kings that (treasure) gave, to beggars this (contentment) ——
 5 A fine bride outwardly, is the world But
 Who joined himself to her (the world) his own life (as) the dowry——
 After this (together are) —My hand and my skirt the cypress and the marge
 of the stream,——
 Especially, now, that glad tidings of (the coming of) February the wind——
 In the hand of grief for Time Hāfiz's heart became blood
 O Khwaja Kivām ud Dīn¹ for separation from thy face——

gave

give

give

gave

gave

gave

gave

justice¹

3 See Ode 72

4 In the second line Who refers to God

7 Kivām ud Dīn signifies —

(a) Hāfiz's patron See Ode 3 e 9

(b) the support of the Faith (of Islām)

دال (the word ending each line) signifies —

(a) the past tense of دال — he gave

(b) justice

169, (125).

- 1 If after Him, I go, He up stirreth calamity (saying wherefore comest thou after me)

And if I sit (abstaining) from search, in wrath, He—— ariseth

And, if, through desire, a moment on a highway,
I fall, like the dust at his foot, like the (swift) wind, He—— fleeth

And, if I desire (only) half a kiss, a hundred reproaches,
Like sugar, from the small round box of his (small) mouth, He out—— poureth.

The acclivity and declivity of love's desert is calamity's snare
A lion-hearted one is where, who not calamity—— shunneth ?

5. That deceit, that I behold in thy eye,
Many a reputation (it is) that, even with the dust of the path, it—— spilleth

When I speak to him, saying —“ Wherefore consortest thou with (other) persons ? ”

So, He doth that, with blood, my tears, He—— mixeth

Ask thou for (long) life and a great patience, (because then thou wilt see) that
the sphere, sorcery-practising,
A thousand tricks more strange than this,—— evoketh.

- 3 نیم دوسه (half a kiss) signifies —

(a) a kiss given by one, not by both,

(b) a little kiss, not completed,

(c) بو smell

شکر فرو رختی (to pour down sugar) signifies —

(a) to abuse,

(b) to speak gently and sweetly,

(c) speech without palate, tongue, and teeth

With others, my beloved is milk and sugar If I forbid, he displayeth against me wrath so that
my heart becometh blood

If I seek half a kiss, a hundred regrets it is that he greatly abuseth me

شکر (sugar) signifies —

the abuse of beloved which is sweeter than sugar

If I desire half a kiss, alas from his mouth issueth abuse which to me is sweeter than sugar, and
towards which I incline with a thousand desires

Hāfiz¹ place thy head on the threshold of submission
 For if thou make contention with thee Time—

contendeth

But since this abuse is the cause of the enemy's joy it is the source of sorrow and of soul gnawing grief

بوسه (kiss) signifies —

The readiness of acceptance of true circumstances

Alas, the want of patience in hearing and in understanding the Kuran a power that neither man nor jinn hath

If I desire holy words from that faithful friend (God) and on the understanding of them establish my heart alas!

From His mouth (without palate tongue and teeth) there issueth a voice whence a hundred echoes are produced and to hear every echo a ear is necessary for every hair

Those ears I have not

170, (150).

- 1 Without the (true) Beloved's beauty, inclination for the world, my soul—
hath not
 O God (I swear), every one who this (the Beloved's beauty) hath not, that (the
hath not
 soul),—
 A trace of that Heart-Ravisher, with none, I beheld
 No news of him, have I He, a trace—
hath not
 From the hand, one cannot give the stage of contentment.
 O camel-driver (of the East) ! lower (the chattels of thy existence and stay) , for
 this path (of the desert of avarice) limit—
hath not
 In this path of love, every drop of night dew (sin) is a hundred fiery waves
 Alas ! explanation, or revelation, this subtlety (of love)—
hath not

4 شدم (night-dew) signifies.—

- A small sin that, by the exigency of human nature, issueth from every one Though it is not
 the prohibitor of the travelling of travellers of the Path, it befitteeth not
 Every small sin that in love's path occurreth is a great sin —
 So they say —“ Sincere ones are in great danger (of little sins) ”
 Of the Sultān of 'Ārifis, chief of the prophets of unity in the stages of love, Bāyazīd Bustām
 (b 777, d 848), they relate that, one night, he drank a cup of milk, and thereupon suffered
 a great pain in his interior
 Distracted with pain, he said —
 “ Milk is not agreeable to my nature, therefore this pain occurred ”
 After that, in a dream, he saw —
 That the day of judgment had come, that the hidden had turned its face to manifestation,
 that the courts were arranged, and that the people of the first (this) and the last (the
 next) world were standing up to be judged
 There reached his ear a voice, that took sense from his nature —
 “ Bring ye Bāyazīd, the infidel, and make him stand in this judgment place ”
 The Shaikh pleaded —
 “ O Un-equalled in justice ! how practised infidelity, thy slave ? ”
 To his ear, came a reply whereby reason and sense departed —
 “ Remember the night, on which thou drankest milk ”
 [In saying—“ milk is not agreeable to my nature,” Bāyazīd exalted his nature over the nature
 either of those with whom milk agreed, or of milk (one of the works of God). To exalt one's
 self is a sin]
 O dear ones ! in seeking pardon, scratch out the root of small sins
 In this path of love, every small sin is a fiery river, than which what is worse ?
 From small sins, no human being is free When from a sincere one, a small sin appeareth,—
 small though it is it leadeth to infidelity.

5 A delight like that, life hath not without the beloved,
Without the beloved a delight like that, life—— hath not

O heart! from the muhtasib learn profligacy
Intoxicated, he is yet of him this suspicion (of intoxication) any one——
hath not

If the companion himself be the candle from him conceal mysteries
For that bold one head severed ligature (bridle) on his tongue —— hath not

Him whom thou callest teacher, if with verification, thou look,
Is an artificer but currency his verse—— hath not

The harp bent of form calleth thee to joy
Hearken for any injury to thee, the counsel of old men —— hath not

10 The circumstances of the treasure of kārūn which, to the wind of destruction
Time gave
Utter ye to the rose bud (the miser), so that its gold, hidden, it —— have not

A slave like Hāfiz any one in the world—— hath not
For a king like thee, any one in the world—— hath not

In His Path every fiery river is a drop of dew the crossing whereof the lover feareth not
Alas! this matter is concealed hath no explanation and is all knot within knot (tied up)
Whose is thought he travelleth the path with difficulty
Whose is God's grace he casteth away thought and findeth the favour of eternity without be-
ginning his helper
Whatever issueth from him is pardoned because he is of the followers of Muhammad
Then the lovers of God and the distraught ones are of many kinds and of their own great-
ness are in clamour from Kāf to Kaf
To the one distraught for God every end that cometh appeareth easy
On the day of judgment the accepted faithful and abstinent ones will leap to the gate of Para-
dise being nowhere rejected and ask the angels saying —
What was our path that we passed not as ordered near hell?

The angels will say —
Verily hell was that black ball on one side of which ye planted one foot and on the other
side of which ye moved your other foot

The Kuran (xix 70-75) saith —
There is not one of you who will not go down to it (hell)

6 If thou do a work that in people's eyes is bad do it secretly Just so the muhtasib hath the habit
of profligacy but none suspecteth him

10 Karun See Ode 6 c 10

171, (198)

- 1 The luminosity of Thy face, the (resplendent) moon — hath not
 In comparison with Thee, the glory of (common) grass, the (splendid) rose — hath not.
- The corner of 'Thy eye-brow is my soul's dwelling
 More happy than this corner, the king — hath not
- With Thy (mirror-like) face, my heart's smoke—let us see,—what it will do
 Thou knowest the mirror that power of (resisting) the (blight of the) sigh, it
 — hath not
- Not I alone, drew the length of Thy tress
 Who is there, who, the stain of this black tress, — hath not
- 5 (O beloved!) I have seen that eye of black heart that Thou hast,
 A glance towards any friend, it — hath not
- O disciple of the tavern! give me the heavy ritl
 The joy of a shaikh, that the cloister — hath not
- Devour thy blood and sit silent. For that tender heart (of my beloved),
 The power of (remedying), the complaint of the justice-seeker, — hath not
- Behold the boldness of the narcissus, that blossometh before thee
 Manners, one rent of eye (shameless) — hath not
- Say —“Go, and wash thy sleeve in liver-blood
 “Whoever, a path, in this threshold (of the tavern), — hath not.”
- 10 (O Beloved)! preserve the quarter of hearts (of lovers, for they are Thy army)
 The Sultān
 Taketh not territory, if army, he — hath not
- O king of lovely ones! glance at lovers,
 This army (of lovers), a king like Thee — hath not.
- If Hāfiz worshipped Thee, censure not O idol
 The infidel to love, crime — hath not

6 One ritl is equal to two quarts

12 Hāfiz is infidel to love.

172 (204)

- 1 Years, in pledge for the wine of the grape, our book (of knowledge and of conduct)—— was
 From our reading and praying, the splendour of the wine house (the perfect Ārif's heart)—— was
 Behold the goodness of the Pir of the Magians (the murshid of truth) when we wholly intoxicated (evil doers, unworthy speakers of love's mysteries, self joy seeker)——
 Whatever we did in his eye of liberality, good—— was
 Our book of knowledge, wash ye all with wine
 For I beheld the sky and in malice with the sage's heart it—— was
-

- 1 As the disciple is necessary to the murshid so that he may direct so is the murshid to the disciple
 So long as he has not a disciple direction to whom may the murshid give who is the porter of the load of the deposit of love?
- 2 The murshid regarded all good and endured all that he might cause us to reach our object
- 4 In this couplet *Hāfiz* explaineth the circle of *zikr*
 The traveller's heart hath two sides and turneth each side to its object On one side is the stage of —
 presence with God
 On the other side is the stage of —
 what is exterior to God
 In that wine-house revolving like the compass became my heart from uttering —
 لا اله الا الله no god but God
 Its (the heart's) foot was in place and in the presence of witnesses uttered —
 لا اله الا الله no god
 in the place of—
 لا اله الا الله but God
 And by uttering that exterior to God my heart denied —
 لا اله الا الله no god
 and brought the phrase to—
 لا اله الا الله but God
Zikr is the repeating the name of God the profession of His unity &c. &c. in chorus accompanying the words by certain motions of the head the hands or the whole body
 A complete act of the *zikr* is a *majlis* (assembly)
Zakir is one who makes a *zikr*
 The *zikr* is performed near the tomb of a saint in a sepulchral masjid or in the chamber of a private house and generally on the occasion of a nativity (*mawlid*)
 The *Zakirs* sit cross legged in a ring within the ring are placed large wax candles four feet in height in a low candle-stick
 At one end of the ring are the verse reciters (*murshids*) and player on the flute (*na'e*)
 The chief (*shaikh*) of the *Zakirs* exclaims *Al Fatiha*!
 Immediately the *Zakirs* recite all together the opening chapter (*Al Fatiha*) of the *Kuran*

In every direction (in the tavern), like the compass, my heart made a great revolution,
And, standing in that circle, bewildered— was

Then they chant —

O God! Bless our Lord, Muhammad, in the former generation, and bless our Lord Muhammad in the latter generations, and bless our Lord, Muhammad, in every time and period, and bless our Lord, Muhammad, in the highest degree unto the day of judgment, and bless all the prophets and apostles among the inhabitants of the heavens and of the earth, and may God (whose name be blessed and exalted †) be well pleased with our Lords and masters, those persons of illustrious estimation, Abū Bakr, and 'Umar, and 'Usmān and 'Alī and with all the favourites of God

God is our sufficiency, and excellent is the guardian!
There is no strength nor power but in God the High, the Great!

O God!

O our Lord!

O Thou liberal of Pardon!

O Thou most bountiful of the most bountiful!

O God!

Āmin

For three, or four, minutes the Zākirs are silent, then, they silently recite Al Fātiha This is the prelude to the zikr

Now, the zikr begins

Sitting, they chant in slow measure

Lā ilāha illa-l-lāh *

to the following air —



bowing the head and the body twice at each repetition of Lā ilāha illa-l-lāh

Thus, for a quarter of an hour, then for a quarter of an hour, they repeat the same words to the same air, in a quicker measure and with quicker motions

Meanwhile, the murshids sing to the same air a kasida, or a muwashshah, † and one of them frequently calls out—madad! (O God! help)

For about a quarter of an hour, the Zākirs repeat the same words to a different air,—first slowly, then quickly.



Then, similarly, they repeat the same words to the following air —



* "There is no god, but God"

† An ode similar to the Song of Solomon, generally alluding to Muhammad as the object of love and of praise

- 5 From love's pain the minstrel performed a great deed
Such that blood stained, the eye lash of the world's sages—— was
- With joy, I expanded on that account that like the rose on the marge of the stream,
On my head, the shadow of that cypress of straight stature—— was
- O heart! seek that (beauty) from idols if thou be beauty recogniser
For that one who spake this, in knowledge of sight the seer (the murshid)
—— was
- In respect of these blue garment wearers (lovers fakirs those possessed of
divine knowledge) my Pīr (murshid) rose of hue,
Gave no permission to reveal their impurity (in divulging love's mysteries) If
not (in respect to them, many) a tale—— was
-

Then the Zākirs rise and standing as they had been sitting repeat the same words to another
 Still standing they repeat the same words in a very deep and hoarse tone emphasising *Latr*
 and the penultimate syllable of the following words.
 The sound resembleth the sound produced by beating the rim of a tambourine
 Each Zākīr at each repetition of—
La ilāha illa l lāh
 turneth his hand alternately to the right and to the left
 All the Zākirs now get excited repeating their ejaculations with greater rapidity violently turn
 ing their heads sinking the whole body and leaping
 The contrast between the vehement and distressing execution of the zākirs at the close of a *zikr*
 and their calm gravity and solemnity of manner at the beginning is striking
 Money for the murshids is collected during the performance
 The Zākirs receive no pay
 The recitation of the whole of the Kurān is called a *khatma*
 It is usually recited by three or more persons called *fakīh*
 The mode of recitation is an agreeable chaunt
 The recitation of the Kurān is a common mode of entertainment at modern private festivities
 among Arabs.
 The fakīhs usually accomplish the greater part before the guests arrive —each chaunting in turn
 a portion as —
 A *juz* a thirtieth part of the Kuran
hazb sixtieth
rub hundred and twentieth part of the Kuran
 When a *khatma* is performed after a death the merit is transferred to the soul of the deceased

The counterfeit gathered by Hāfiz was not passed by him (the Pīr of the Magians, the Murshid, the true Beloved)

For the master of business (the Pīr), wise as to hidden defect, — was

9 Mu'āmil signifies —

One who lives happily, or who deals fairly, with one

صاحب معاملة (master of business) signifies —

The Pīr, rose of hue, from whose manifestation the market of Ārifs is thronged.

173 (177)

- 1 Last night in our (assembly of lovers for *zīkr*, formed like a) circle, the tale of
 Thy tress (the path of seekers to the *divine* world)—— was
 Until the heart (middle) of the night (which is the season for manifestations),
 speech regarding the (long) chain of Thy hair—— was

The heart that (in the world of non existence), from the point of Thy eye lash
 turned to blood,
 Again desirous of the bow house (wound) of Thy eye brow—— was

(O true Beloved I) pardon the wind, because it brought a message from Thee
 And, if (the wind had) not (been, Thy message would not have arrived) for
 we reached (met with) none, who from the head of Thy street —— was

Of the tumult and the uproar of love (the knowledge of God) the world had no
 news

The calamity exciter of the world, Thy glance of sorcery (absolute love)——
 was

- 1 On the day of eternity without beginning each soul of the people of the world laid claim to love
 To prove them God Most High brought into their view the world and a crowd became entan-
 gled in its beauty
 For the rest paradise was glorified and with it they were distraught
 (— — — — —
 elf

In Wulferforce Clarke's translation of the *Būstān* of Sa'di we have —

How well said the scholar to the embroiderer when he figured the *Ānka* the elephant and
 the giraffe —

From my hand cometh no form

That is not the picture of the Teacher above (God)

- 4 عسى (love) signifies —

The knowledge of God or the rules of the *Shari'at*

Before Muhammad's coming none attained to a knowledge of God

عالم (the world) signifies —

ظل بانی (the second shadow) or the existence of God apparent in the form of creation
 (things possible)

Then through the manifestation of God in the appointing of things possible the world was
 called —

Māsawa va ghairu lāh that exterior to and beyond God

The world is an external form of God and God is the *divine* grace of the world

5 (O true Beloved !) I, head-bewildered, also was of the people of safety
The coil of Thy black tress, the snare of my path—— was

Loose the fastening of Thy coat, so that my heart (in the snare of Thy tress)
may expand (and rest)

For the openness (ease of heart) that was mine,—from (sitting and sleeping by)
Thy side—— was

By Thy fidelity (I adjure Thee)—pass by the tomb of Hāfīz
Who went from the world, and in desire of Thy face—— was

عمرة حادری or حادری برگس (glance of sorcery) signifies —
The love of the Absolute One (God).

At that time when, notwithstanding its own non-existence, the world was confirmed in knowledge
of Thee, it had no knowledge of love's tumult

But love for Thee became the tumult-exciter of the world and of things possible, so that love
gave the existence of "the second shadow," whereby God is manifested

God saith —

"I was a hidden treasure, and I desired to be known"

7 See Ode 60, c 7

174, (268)

1 Mine be recollection of that time, when my dwelling the head of thy street
 (When) from the dust of thy door to my eye the acquisition of luminosity —
 was
 was

From the effects of pure society, upright I became like the lily and the rose
 On my tongue was whatever in thy heart —
 was

When, from the *Pir* of wisdom, my heart made transcription of (inquired about)
 divine significations
 In explanation Love uttered what to him (the *Pir* of wisdom), difficult — was

In my heart it was — 'I will never be without the Friend (God)
 What can one do! For my effort and the effort of my heart vain — was

5 Last night, in recollection of friends (to see them) I went to the tavern
 The jar of wine I beheld In the heart blood (was) and in the clay (of aston-
 ishment), the foot —
 was

Much I wandered to ask the cause of the pain of separation
 In this matter, void of wisdom, the Mufti of wisdom —
 was

The truth of the end of the Abū Ishāk turquoise (is this that)
 Well it gleamed but (its) the lot of the hastener —
 was

From the Friend — I went far

In desire of wine the blood in my heart leaped

Abu Ishak is the name of a turquoise-mine in Nishapur

The couplet refers to the decline of fortune of Amir Shaikh Abu Ishak king of Shirāz and of
 the adjoining provinces the patron of Hāfiz

After the death of Sultan Abū Saīd Khān in 1336 he reigned over Fars

For a while he struck the coin ana laḡhain (I and no other) but afterwards his fortune de-
 clined

In 1357 at Isfahan by order of Muḥariz ud Dīn ibn Muzaffar he was slain

Alas, this tyranny and oppression that is in this snare-place (the world)

Alas that grace and favour that in that assembly (the world of souls)—— was

Hāfiz! thou sawest (all) that chatter of the strutting partridge (Amīr Abū Ishāk)

Careless of the grasp of the falcon of Fate, he—— was

8 دام (snare-place) signifies —

(a) the world,

(b) the house of Hāfiz

مجمع (assembly) signifies —

(a) the world of souls,

(b) the threshold of the murshud

9 The chatter —

of the parrot is chahchaha,

„ partridge „ kahkaha,

„ nightingale „ zamzama

175, (146)

- 1 As long as name and trace of the tavern (the existence of the traveller), and of wine (of love) — shall be
 The dust of the path of the Pir of the Magians (the murshid of love who is the King of seekers), our head — shall be
 (O Sāki of Alast!) when by the head of our tomb thou passest, ask for grace (for me)
 For the pilgrimage place of the profligates (perfect lovers, comprehenders of the stages of love) of the world, (the tomb of Hāfiz) — shall be
 From eternity without beginning the ring (of obedience) of the Pir of the magians was in my ear
 In this way, we are as we were thus it (the ring) — shall be
 O Zahid, self seeing! go For from eye of mine and of thine
 Hidden is the mystery of this veil and hidden — shall be
- 5 To day my Bold one lover slayer went forth intoxicated
 Let us see again from whose eye, blood flowing — shall be
 (O true Beloved!) on that land (the perfect Ārif), where the trace of the heel of Thy foot may be
 The adoration place of all men of vision — shall be
 That night, when through desire for thee my eye placeth its desire on the tomb,
 Till the breath of the moon of resurrection downward cast it — shall be

- 2 At the two upper corners on the face of the slab on the tomb of Hāfiz at Shiraz couplet 2 is inscribed—the first line in the right hand corner and the second line in the left hand corner
 See Odes 439 and 439a
 This may be addressed to —
 The murshid who directeth intoxicated seekers of God
 The second line means —
 Hāfiz shall be the perfect murshid of travellers the comprehender of love's stages the cause of pleasure of Ārifs and the source of glory of murshids
- 6 O true Beloved! in every existence in which are the effects of thy appearance O true Desired One! in every limit in which is the torch of Thy light—that existence and that limit shall be the Adoration place of the seekers of knowledge and of those accepted of God's court
 Adoration signifies —
 the act of placing the head in worship on the ground

O Khwaja ! censure not the intoxicated. For, from this old inn,
 None hath known, in what way the departure (in death)—— shall be.

If, in this way, **Hāfiz's** fortune shall aid (by drawing him into effacement),
 In the hand of others, the Beloved's tress (the twist) of the vicissitudes of Time,
 (the traitor)—— shall be

9 رلف (tress) signifies —

the twist of Fate and Destiny, before whom, all deliberation is useless

معسومه (beloved one) signifies —

the truth of divine truths, from whose effects are the twists of vicissitudes

176. (199)

- 1 Arrived the glad tidings that grief's time— • shall not remain
Like that (joy's time) remained not like this (grief's time)—
shall not remain
Although (by the ill speaking of the watcher), I am, in the Beloved's sight
become dusty and despicable
(Yet), honoured like this the watcher— shall not remain
Since the veil holder (door keeper) striketh all with the sword
Dweller of the sacred harim, a person— shall not remain
O candle! reckon union with the moth a great gain
For (even) till dawn, this commerce— shall not remain
5 Pleasant glad tidings Surosh (Jibril) of the unseen world gave me
' In the world ever sorrowful, a person— shall not remain '

- Whoever complaineth of another's fault verily revealeth his own fault and becometh despicable

3 Sec Ode 45 c, 8

- 4 سم (candle) signifies :-

- (a) Amurs and masters of wealth
(b) Every man's existence. By the decree —
All of you are shepherds and about your flock shall be questioned
(c) The murshid

- 𐤎𐤓𐤕 (moth) signifies —

- (a) The surroundings of servants and all the pomp thereof
- (b) The five senses the four elements the limbs
- (c) The disciples

- صالح (dawn or morn) signifies —

the morning of the judgment day that for wretched sinners is the time of remorse

According to (a)—

O Amirs! regarding as plunder the return of wealth come ye in thanks for it observe the rights of neighbours and of dependents; desist from injuring them and take shelter from this fortune and pomp quick of decline and the fruit of calamity

According to (b)—

Consider leisure and opportunity gain regard vigilance necessary and until power is in thy hand do a work that shall be worthy of this court (of God)

For from all thanks are necessary for—safety limbs supports and the elements

On the performing of work which is the supporter of thanks the wise man is ever resolved

According to (c)—

○ murshid I reckon as gain the time of guiding (disciples) strive for their instruction For delay is the cause of calamity

Of (regarding) the picture, good or bad, is what room for thanks or for lament
 When, on the page of existence, the writing (of the decree)——
 shall not remain ?

The song of Jamshīd's assembly, they have said, was this —
 "Bring the cup of wine, for Jam (Jamshīd)—— shall not remain."

O powerful one ! bring to thy hand (and help) the darvīsh's heart
 For the treasure of gold, and the treasure of dirham—— shall not remain.

In gold, on this mansion of chrysolite, they have written —
 "Save the goodness of people of liberality, aught—— shall not remain "

10 In the morning, pleasant glad tidings, the consent to union with Him gave —
 "Ever captive to grief, a person—— shall not remain."

Hāfiz ! sever not desire for the (true) Beloved's favour .
 For the picture of violence and the mark of tyranny—— shall not remain.

7 If Jamshīd (Jam) occur with —

(a) حاتم the seal,

نگین seal ring, seal stone,

اسب horse,

it refers to Sulaimān

(b) سد barrier,

آینه mirror,

it refers to Sikandar

(c) جام the cup,

شراب wine,

it refers to Jamshīd (Jam)

For Jamshīd's cap, see Ode 144

باد wind,

طير birds,

تاج throne,

آب حیات the water of life ;

بزم feast,

” حس

9 Zabardjad signifies —

an emerald

a topaz

a chrysolite.

a beryl

a jasper.

177, (261)

- 1 Whoever became the confidant of his own heart, in the sacred fold of the (true)
 Beloved—— remained
 He, who knew not this matter in ignorance—— remained
- If, forth from the screen, went my heart (abandoning outward reputation and
 choosing evilness) censure not
 Thanks to God, that not so the screen of thought (self worshipping and pride),
 it—— remained
- A darvish garment, I had and it concealed a hundred faults
 For wine and the minstrel, the *Khurka* was pawned and the mystical cord (of a
 hundred faults)—— remained
- Out from pawn for wine the Sufis (holy travellers) took their *Khurka*
 Our darvish habit it was that, to the vintner's house —— remained
- 5 More pleasant than the sound of love's speech, naught I heard
 (Twas) a great token, that, in this revolving dome—— remained
- Passed intoxicated other *Khurka* wearers and passed (the tale of them)
 Our tale is that which, at the head of every market,—— remained
- Save my heart, that ——from eternity without beginning to eternity without end ——
 proceeded Thy lover
 I have heard of no one, who ever in the work (of being Thy lover)——remained

1 The first line refers to the perfect *Ārif* the second to the learned one who is also practical (*ʿālim* i. e. *ʿāmil*) that one, who knew his own heart entered the true Beloved's sacred fold That one who knew not his own heart (its mysteries and truths) remained in ignorance

This refers to ——

Who knoweth himself knoweth God

In his *History of Civilization* Vol II p 89 Buckle says ——

We should rather say—We believe in God because we know ourselves

Strange is this approaching of western and of eastern thought

4. The hypocritical travellers were in the first stage of intoxication but out of it they at length passed

But in the vintner's house my darvish garment remained ever from intoxication I escaped not

6 *Khurka* See Ode 124

Every red wine that, from that crystal (pure) hand (of the murshid), I took,
 Became the water of regret, and, in my eye, the jewel of rain (tear)——
remained

At Thy beauty, the picture-chooser became astonished in such a way
 That in all places, on gate and wall, his tale (of astonishment) —— remained.

- 10 That, like Thy eye, it might become, the narcissus became sick (with futile effort)
 Its (Thy eye's) habit was not gained by it, and, sick (with futile effort), it——
remained.

One day, to the spectacle-place of Thy tress, Hāfiz's heart
 Went (with the intention) that (after seeing Thy tress) it would return, but,
 ever, captive to Thy tress, it——
remained

- 8 I recollect that red wine, I suffer regret and weep, yet it all availeth nothing
 10 Otherwise—
 Since Thy eye is sick, sick also became the narcissus
 Its (Thy eye's) habit was not acquired, and, sick (to eternity without end) it (the narcissus) remained
 11 In the text, is read—
 “to the spectacle-place of *His* tress”
 for—
 “to the spectacle-place of *Thy* tress”
 The second line—
 Hāfiz's heart never regained freedom, but ever captive to Thy tress, remained

178, (145)

- 1 (O true Beloved!) before this, more than this, thine, thought of (thy) lover——
 Thy (great) love display to us, the talk of climes—— was
 Be recollection of that society of nights when with sweet lips was
 Argument of love's mystery and mention of the lover's circle ——
 Although the beauty of those moon of face of the assembly taketh heart and
 religion
 (Not on outward beauty but) with the grace of temperament and with the
 beauty of disposition (of lovers), our love—— was
 If the (true) Beloved's shade fell on the lover, what matter!
 In need of Him, we are desirous of us He—— was
- 5 Before they pluck up this fresh roof and azure arch (the sky)
 The place of sight for my eye the arch of the true Beloved's eye brow—— was
 From the dawn of the morn of eternity without beginning to the end of the
 evening of eternity without end
 In respect to one covenant and to one agreement friendship with love——was
 On the "night of power" if I have drunk a morning draught censure me not
 Merry of head came the Beloved and a cup on the edge of the arch—— was
 If the cord of the rosary snapped, hold me excused
 On the arm of the Sāki of silver leg my arm—— was
-
- 4 ساد معشوق (the shadow of the Beloved) signifies —
 The splendour of God in friendship to the friend (the lover of God)
 Every creator regardeth with love his own creation
- 7 شب قدر (the night of power) signifies —
 A night (some say the 27th night) of the fast of Ramazan on which the Heaven opened for
 a second
 Any one witnessing the phenomenon will have his wishes fulfilled See Odes 6 35 113
- 8 سبک (rosary) signifies —
 (a) threaded beads whereby the heart of Zahids and of outward worshippers is rested
 (b) outward worship whose goal is wholly and only in existence
 See Ode 132

At the King's door, a beggar made this subtlety in regard to work,
 He said — "At every tray, whereat I sate, God, the Provider, — was "

10. In Ādam's time, in the garden of Paradise, Hāfiz's poetry
 The adornment of the leaves of the book of the wild (white) rose and of the red
 rose — was.

Though I sever the thread of the rosary, and break from outward worship, reproach me not
 With a profligate, who gave to the wind the chattels of my existence, chanced my companion-
 ship.

Through the following of the shara' his religious order is the highest, and his rank, the highest
 rank

179 (222)

(O true Beloved I) when into the mirror of the cup (of love), the reflection of
Thy face— fell

From the laughter of wine (love's glory), into the crude desire of (drinking) the
cup the Ārif— fell

With that splendour that, in the mirror (of the ruby) the beauty of Thy face
made,

All this picture (of created beings that are illusory) into the mirror of fancy
fell

When like the compass for the sake of revolution he moveth not what may
he do

Who in the circle of time's revolution— fell?

ۛ *آینه جام* (the mirror of the cup) signifies —

(a) The heart of the Ārif the knower of truths

(b) Love

خند می (wine's laughter) signifies —

Love's glory desired by people of love

The explanations are —

(a) When the reflection of Thy face in the form of illusory beloved ones displayed splendour the Ārif seeing its ray fell into the crude idea that it is what it (apparently) is—the essence of existence and knew not its truth

(b) When the reflection of Thy face fell into the cup (of love) the Ārif fell through love's ray into the crude desire of beholding thee veilless while yet he was in this gross upspringing place (the world)

This hints at Musa's request —

O my Lord show Thyself to me that I may look on Thee

He said —

Thou canst not see me Kuran vii 143

(c) When the reflection of Thy face fell into the Ārif's heart the Ārif fell through love's ray (of glory) into the crude desire of unity of existence and imagining that glory to be his said —

I am the truth I am holy how great is my honour in my world (body) is none save God

This Ārif was Shaikh Husain Mansur Hallaj See Ode 123

2 The first mirror signifies —

That ruby wherewith on the day of eternity without beginning God displayed glory Through awe of omnipotence that ruby completely melted and formed the world of dominion and of angels

The ruby signifies —The existence of God when save His existence there was naught

3 From him except this naught cometh for him except this is no remedy

O Khwāja ' passed hath that time when thou sawest me in the cloister ,
(Now), with the face of the Sākī and the lip of the cup, my work—— fell

5 Beneath the sword of grief for Him, it is proper to go dancing (in joy)
For, that one who was slain 'of Him, his end happy—— fell

'From the 'masjīd to 'the 'tavern, I fell not of myself
From the covenant of eternity without beginning, to me this result of the end
(tavern-haunting)—— fell

The jealousy of (true) love severed (and made dumb) the tongue of all the great
ones (of love, the Ārifis)
(Then) into the mouth of the common people, the mystery of grief for Him,,
how—— fell ?

Every moment, another kindness to me of 'consumed heart is His
Behold, how fit for reward, this beggar—— fell.

(After coming out) from the pit (dimple) of Thy chin, in the curl of Thy tress,
my heart clung
Alas, forth from the pit, it came, and into the snare,—— fell.

10 On the day of eternity without beginning, His face, 'beneath the veil, displayed
splendour
On the 'face of understandings (of -mien), the reflection, 'from 'the ray of that
(splendour),—— fell

All this reflection of wine (sensual love) and varied picture, (brutal love) that have
appeared
Is (only) a splendour of the face 'of 'the 'Sākī (God) that, 'into 'cup (of our heart
and into things possible)—— fell.

11 می (wine) signifies —

اول عشق the first (purē) love (for God)

عکس می (the reflection of wine) signifies —

(a) love for the creature, which is the second (impure, sensual) love

(b) Islām which is the first (pure) love

معاش (varied picture) signifies —

(a) bestial and brutal love,

(b) kufr (infidelity)

The reflection of wine and the varied picture that appeared is (only) a splendour from the face of
the Sākī that fell into the essence of men (of Islām and of Kufr).

Through pure vision he of pure vision (the Ārif, or the holy traveller) attained
his object

Through the eye double seeing (captive to duality), the crafty one (captive to
reason and desire or the hypocrite) into crude desire—— fell

The Sufis, all are lovers and glance (of love) players but
From the midst, to bad name, heart consumed Ḥāfiz—— fell

They have made —

(a) Islam the view place of الهادي the Guide (God)

b) Kufr المصل the Misleader (God)

These two are one For the traveller knowing Islam and Kufr to be the view place of —

الهادي

المصل

maketh no difference between the nobleness of Islam and the baseness of Kufr

12 One of pure vision is who seeth God without partnership with other existence

180, (258)

- 1 Not all purity without alloy is the coat of the Sūfī,
O many a khirka, that is worthy of the fire !

Our Sūfī, who, with the morning reading, used to become intoxicated (with
love for God).

At evening time, behold him, for merry of head (with wine) is he

Happy it is, if the touch-stone of experience come into use,
So that black of face becometh every one, in whom is alloy

The daintily nurtured in affluence took not the path to the Friend
The being a lover (of God) is the way of profligates, calamity enduring

- 5 Grief for this mean world, how long sufferest thou ? Drink wine
Pity it is that the sage's heart is perturbed

If, in this way, the Sākī's down maketh the (vanishing) picture on water,
O many a face that coloured with (tears of) blood will be !

(In exchange), the ragged garment and the prayer-mat of Hāfiz, the wine-
seller will take,

If, from the hand of that moon-like Sākī, there is wine.

1 All Sūfis are not with God many are hypocrites Khirka, see Ode 124

6 The down about the Sākī's face and lips spoileth his beauty
When the lovers see this spoliation of beauty, they will, through grief, slap their faces till there-
from blood issueth

7 If, by the hand of that moon-like Sākī, the wine-seller give wine, he will, in exchange for it, take
Hāfiz's ragged garment and prayer-mat

181, (202, 253)

- 1 The breath (of life) issued and forth from thee, my desire (of union) — cometh not
 Clamour ! for, forth from sleep my fortune—— cometh not
- Into my eye, the breeze cast a little dust from His street
 For, into my vision, the water of life—— cometh not
- Dweller in Thy tress became that heart that experienced sweet madness
 And, from that poor (heart) calamity endurer, news—— cometh not
- So long as into my bosom I take not Thy lofty stature
 To fruit, the time of my desire and purpose—— cometh not
- 5 Perchance by (the blessing of) the heart adorning face of our Beloved (our
 desire will be fulfilled) if not
 In any way (to accomplishment), another work—— cometh not
- With the aim of truth, I loosed a thousand arrows of prayer
 But what profit effective (even) one—— cometh not
- Hāfiz! the least condition of fidelity is the abandoning of one's life
 Go (about thy own work), if from thee, work of this (least) degree——
 cometh not

182, (202).

1 Out from my heart, I came ; and, out (successfully) the work—— cometh not
 Out from myself, I went , and in, the (true) Beloved—— cometh not

In this fancy (of Thy tress), life's time ended , yet,
 To an end, the calamity of His long tress—— cometh not.

(Fit to tell) to the morning-breeze, many are the stories of my heart ,
 But, by (reason of) my (ill) fortune, the morning, to night —— becometh not.

Ever became no sin, my sigh (prayer) of the morning time ;
 Now what hath happened that effective (even) one sigh—— cometh not

5 Life and wealth, we sacrificed not for the Friend Alas !
 From us (even to) this (little) extent, love's work—— cometh not.

In regret for the dust of Thy door, I so die,
 That, into my sight (as being of value, even) the (precious) water-of-life—— cometh not

Much affrighted of all men, became the heart of Hâfiz
 Now, forth from the curl of His tress, it (the heart)—— cometh not

3 That is—To night becometh not the morning.

4. See Ode 181, c 6.

183

- 1 O happy that heart that ever after the illusory—— goeth not
 To every door whereto they call him not without notice (invitation) he——
 goeth not
 Best for me not to set desire upon that sweet lip
 But after sugar, what kind of fly—— goeth not?
- Thou who from the glory of disposition art of another world
 Perchance from Thy heart fidelity to the covenant with me —— goeth not
- The blackness of grief's eye I have experienced Wash it not with tears
 For from my sight, the picture of Thy mole ever —— goeth not
- 5 More black of book (sinful) than myself none I see
 To the head, like the reed, the smoke (sigh) of my heart how (is it that) it——
 goeth not?
 O heart like this be not a babbler, and one of every place (a wanderer)
 For, from before thee by this (sort of) skill, any work—— goeth not
- By the lapwing's crown (I conjure thee) take me not from the path For the
 (mighty) white falcon,
 On account of pride, in pursuit of every little prey, —— goeth not
- Like the wind withhold not from me Thy perfume
 For, to my head without the desire of Thy tress it (the perfume)——goeth not
- On the sin of me intoxicated put the skirt of (Thy) pardon
 For to this (great) degree (of sin), the grace of the shari'at—— goeth not
- 10 I the beggar, desire one of cypress stature
 Within whose girdle, save for silver and gold, the hand—— goeth not
- Bring wine and to Hāfiz's hand first give
 On the condition that, forth from the assembly, the matter (of wine drinking)
 —— goeth not

7 See Ode 82

10 The explanations are —

(a) I love a rich charmer whose girdle is embroidered with gold and silver

(b) a chaste charmer only I may touch

(c) a charmer on payment of silver and gold I may touch

Mirza Ulfat of Isfahan considers the last interpretation to be correct in proof thereof see Ode

324, couplet 9

184, (231).

1. (In the wish), that my heart's work should be ended, my soul melted, and it
 ————— became not (acquired)
 In this immature wish, I consumed, and it (the wish) ————— became not (acquired)
 In search of the treasure-mandate of my purpose, —justice¹ For,
 I became one altogether ruined in the world, and it (the mandate) —
 ————— became not (acquired)
 In search of the cash (treasure) of the (true Beloved's) presence,
 To the generous, much in beggary I wandered, and it (the Beloved's presence)
 ————— became not (acquired).
 With reproach, the Chief of thy Assembly said to me —"One night, I go (to
 thy Assembly) "
 According to his wish, I became the least of His slaves, and it (my desire) —
 ————— became not (acquired)
- 5 He (the true Beloved) gave the message saying —"I will sit with profligates"
 (In the hope of His society), reputation for profligacy and dreg-drinking
 became mine, and it (my hope) ————— became not (acquired)
- If the pigeon of my heart flutter, it is lawful,
 For, in its path, it beheld the twist and turn of the snare, but it (freedom) —
 ————— became not (acquired).
 In that desire that, in intoxication, I may kiss that ruby lip (of the true Beloved),
 What blood (of grief) it was that, into my heart like a cup, fell; and it (the lip-
 kissing) ————— became not (acquired)
- In Love's street, plant not thy foot without the road-guide (the murshid),
 For, I, of myself, made a hundred efforts, and it (my desire) —
 ————— became not (acquired)
- Out of thought's desire, Hāfiz evoked a thousand desires,
 In the desire that that companion (the true Beloved) may become obedient to
 him, and it (his desire) ————— became not (acquired)

4 Better thus —

With reproach, He (the true Beloved) said —"One night, I shall be the chief of the as-
 sembly "

According to His wish, I became the least of His slaves, and He ————— became not (acquired)

8 The second line may be —
 and it (the effort) —

became not (effective)

9 The second line may be —
 and it (the device) —

became not (effective).

185 (248)

1 As for me, out of my head, love for those dark of eye—— will not go
This is the sky's decree and other way, it—— will not be

The watcher tormented and abandoned not the place of peace
Perchance moving towards the sphere the sigh of morning risers——
will not be

On the day of eternity without beginning they (Fate and Destiny) ordered me
no work save profligacy

Every partition of destiny that here (on the day of eternity) passed (less or)
more than it—— will not be

The ruby wine, and the place of safety and the Sākī kind friend (all are present)
O heart! better when becometh thy work (of repentance by turning to pleasure
and ease) if now it—— will not be?

5 O Muhtasib! for God's sake pardon us for the clamour of drum and of reed
For with this idle tale without canon the requirements of the shara ——
will not be

This is my power that secretly I practise love for Him
The bosom the kiss and the embrace —of these how shall I speak since
(mine) they—— will not be?

One night to Laila Majnun spake saying — 'O peerless beloved!
Revealed to thee, will be lovers but the distraught one (through love)——
will not be

(O seeker!) come so that, in pure wine I may display to thee Time's mystery
For with this deceitful tale (that thou hast chosen) without sorcery love's
work—— will not be

O eye! (with thy weeping) wash not grief's picture from the tablet of Hāfiz's
heart

For it (the picture) is the Heart Possessor's sword wound and, (with washing),
the blood colour—— will not go

3 Then for ever is my profligacy

8 افسانه (tale) signifies —
tale of those passed and gone

احسن (sorcery) signifies —
device and plan and words of sorcery

186, (178).

1. (O true Beloved!) in eternity without beginning (the day of misāk), of glory,
 the splendour-ray of Thy beauty — boasted
 Revealed became love, and, upon all the world, fire — dashed

(O absolute existence!) Thy face displayed splendour, (and) beheld (that) the
 angel had no (capacity for) love
 From this (exceeding) jealousy, it became the essence of fire, and upon Ādam
 dashed

From that torch (of love), reason wished to kindle its lamp,
 Jealousy's lightning flashed, and in confusion, the world — dashed

- 1 لجلي (splendour) signifies —

The power of divine light such as that which Mūsā beheld on Tor From the hidden, it be-
 cometh revealed to the man of God

“First” Love manifesteth itself —

- (a) in the skies in the form of voluntary moving
- (b) in the elements in the form of natural moving
- (c) in perfect persons of humanity in the quality of sensual love
- (d) in animals in the quality of bestial lust

Couplets 1 and 2 express man's pre-excellence over all other created beings

See p 5 and Ode 202

- 2 Since the angel had within him no love, to love he inclined not
 With exceeding jealousy, love, the essence of fire, passed by the angel, and struck upon Ādam
 Truth (hakikat) is not intended for aught but God
 In a thing whoever beheld God's permanency, shall behold in all things God's appearance
 The absolute existence (God) displayed His splendour to the angel, and saw that he had no love
 Then, through jealousy, He became the essence and the truth (hakikat) of love's fire; and upon
 Ādam struck
 That is, from Ādam's essence, love appeared, and made mankind the complete spectacle-place and
 the collective essence

A great one hath said —

“What is man? He is the collective essence

“In him, God's form appeareth.”

This is the belief of the Ahl-i-wujūd (a sect of Sūfīs)

God was appreciated intellectually by the angels, but He desired love, and, to obtain it, turned
 upon the race of Ādam

Concerning Shaitān's refusal to worship Ādam, see the Kurān 11. 34-35

“Face” may signify —

The revelation of God in the material world, the reflection of His attributes in the splendour
 of nature

The adversary (Shaitan) sought to come to the spectacle place of the mystery
(of love)

The invisible hand (of God) came, and, at the heart of the excluded one
(Shaitān),— dashed

5 Others, all on ease, dashed the dice of partition (fate)

Our grief experienced heart it was that also on grief (the dice of fate)—
cast

The desire of Thy chin's dimple (Thy mysteries) possessed the lofty soul
At the ring of that tress curl within curl (his) hand, he— dashed.

He (the absolute existence) cast a glance to behold His own form in the world
On the water and the clay of Adam His tent, He— pitched

The joy book of love for Thee, Hāfiz wrote on that day
When, on the head of the chattels of his joyous heart the reed (of cancellation)
lie— dashed

4. مدعى (adversary) signifies —

Iblis who is ever in ambush for jinn and men

بساطه (spectacle-place) signifies —

The heart of Ādam the guide and the comprehender of the world

They call him—

عالم صغير the little world

Whatever—good or bad; profit or loss—is in the world they seek from his illumined mind
Therefore Ādam became the worshipped of the angels and in dignity higher than the sky
Into Ādam's pure existence Shaitān entered to saunter in that spectacle-place of mystery and
sought to enter his heart

Ādam becoming aware of it prevailed over his seduction and Shaitān became accursed and
rejected

5. The people of the world dashed on ease the dice of partition and were averse to bearing the
load of the deposit of love (for God)

Our grief-stricken heart it was that from exceeding foolishness and ignorance established
tyranny against itself by taking up the load of the deposit of love (for God)

On grief the dice of partition our heart cast and in taking up the load expressed not a word

8 The second line—

When he abandoned the chattels of the joyous heart

In the Persian text each couplet ends with the word *zadam* (I dashed) and this form I
have followed

Below I give force of *zadan* in combination —

1 دم زدن to boast.

1 آتش set on fire

3 درهم upset (to dash in confusion)

5 دزد cast the dice

7 حدم pitch the tent

8 فم efface

187, (268).

1. Be memory of that time (O true Beloved!) when towards us Thy exceeding
glance (of mercy)—— was

(When) evident in our face, the writing of Thy love (mercy)—— was

Be memory of that time when, me with reproach, Thy eye slew,
(When) in Thy lip, sugar-devouring, the miracle of Īsā (life-giving)—— was

Be memory of that time when, in the assembly of companionship (of the perfect
murshid, or of the circle of *zīkr*), we dashed (drained) the morning cup (of
wine),

We were not, save I and the friend (the murshid), and, with us, God—— was

Be memory of that time, when my (lovely) moon used to bind on a (moon-like,
crescent) cap

At her stirrup (in service), the new (crescent) moon, the world-measuring mes-
senger,—— was

5 Be memory of that time when I was tavern-sitter and intoxicated
And that which (divine knowledge), to-day, in the assembly (of the binding world),
is wanting to me, there (in the loosening world), ready—— was

Be memory of that time, when the ruby (wine) of the goblet expressed laughter
(reflected itself, and foamed in tumult)

Between me and thy ruby (lip), many a story—— was

Be memory of that time when Thy cheek kindled the candle of joy,
And (its) careless moth, this consumed heart—— was

3 *Zīkr* See Ode 172

4 The face, the cheek, and the forehead of the beloved are often compared to the *full moon*, and the
eyebrow, the arch of the cap, the curve of the stirrup, and the contour of the finger-nail, to
the *new (crescent) moon*.

The second line may be —

(a) Along with it (the cap), the new (crescent) moon * * *

(b) In her stirrup, the new (crescent) moon * *

The general meaning is that the moon-like beloved compelleth into her service even the moon of
the heavens.

5 See p 5

Be memory of that time when in that banquet place of courtesy and of manners
(the assembly of hāl and of zikr)

That which expressed laughter like the intoxicated one, the red morning wine (of
Love for God)—— was

Be memory of that time when, by your amending correct became

The (lustrous) verse of every unpierced jewel (fresh thought new melody) that
Hāfiz s—— was

- 9 In the assembly of hāl (mystic state) or of zikr (repetition of God's name) courtesy and manners are essential on the part of a murid (disciple) or of a salik (holy traveller) See Ode 172
The laughter the motions and the gestures that seem contrary to manners are the outcome of the wine (of love for God)

Love for God maketh us self less and exerciseth over us full sway

In the mystic state whatever the murid doth is through love for God

See Ode 20 c. 3

188.

- 1 O heart ! it may be that the door of the wine-houses,—— they will open
 The knot (of difficulty) of our entangled work —— they will open.
- If, for the sake of the Zāhid's heart, self-seeing, they closed the door,
 Strong, keep the heart, for, for the sake of God,—— they will open
- By the purity of the heart of profligates, drinkers of the morning cup,
 With the key of prayer, many a closed door,—— they will open.
- Write ye a letter of condolence to the daughter of the vine,
 So that, blood, from the eye-lashes, all the companions—— will loose.
5. At the death of pure wine, sever the tress (cord) of the harp
 So that, the doubled-up tress, all the young Magians —— will loose
- O God ! they (fate and destiny) closed the door of the wine-house Approve not
 For, the door of deception and of hypocrisy,—— they will open
- Hāfiz ! this khirka that thou hast, to-morrow (the day of resurrection) thou wilt
 see,
 How, with violence, the (religious) cord (of infidelity) from beneath it,——
 they will loose

- 3 O people of shara'! shun us not for drinking the morning cup instead of making ablution and of
 saying our prayers
 For, we are pure of heart, and God hath heard our prayers and opened the doors of manifesta-
 tions.
- The first line may be —
 (I swear) by the purity of *
- 7 Khirka See Ode 124

189 (161)

- 1 Pleasant is ḥilvat if my beloved the (true) Beloved — shall be
 Not (pleasant) if I consume and the candle of (another) assembly, He — shall be
- As naught, I take (regard) Sulaimān's seal ring (the world's power)
 On which sometimes, Ahriman's hand — shall be
- O God! hold it not lawful that in the sacred enclosure of union,
 The watcher, included (as friend) and my lot excluded — shall be
- To the Humā, say — 'Cast not thy auspicious shadow
 On that land where the (noble) parrot less than the (mean) kite — shall be
- 5 From our head the desire for Thy street goeth not
 With his native land, the stranger's distraught heart — shall be
- What need of the description of (love's) desire when the explanation of the
 heart's fire
 One can recognise from the burning which in speech — may be
- If like the lily, ten tongues be Ḥāfiz's
 Before Thee, like the (folded) rose bud, on his mouth the seal (of silence)
 — shall be

1 ḥilvat See Ode 67

تنگین سلیمان (Sulaimān's seal ring) signifies —

the world whose support is dirhams of silver and dinars of gold

When the dirham and the dinar were established in this world Iblis took them kissed them
 and established a happy time saying —

For me these coins are a happy means of deceit and of taking patience from man
 For the story of Sulaimān and the dev Sakhr who by deceit obtained both his ring and his
 kingdom see the *Kuran* xxxvii 33

The author of the explanation *Mudārrikū l Tanzī* gives a different account of this transaction

5 The heart's native land is the next world the street of the true Beloved See p 5 and Ode 197

7 The second line —

Before Thee Ḥāfiz hath not the power of speech

190, (243).

- 1 I and refusal of wine ! What a tale this — is !
 Doubtless, this degree of reason (that I abandon not wine, is) mine, and sufficient (it) — is.

I, who nights, with the drum and the harp, have dashed down (acted contrary-wise to) the path of piety —

I, suddenly, bring my head to the path (of piety) ! What a tale this — is !

Up to the last, I knew not the path to the wine-house

If not, to what an extent, our austerity — is

If the Zāhid take not the path to profligacy,—he is excused,

Love is a work, that dependent on the guidance (of God) — is

5. I am the slave of the Pir of the Magians (the murshid, perfect and excellent),
 who releaseth me from ignorance (of divine knowledge),
 Whatever our Pir doeth, the essence of friendly assistance — is

(Together are) the Zāhid, and haughtiness, and prayer, and I, and intoxication,
 and supplication

Let us see, with whom of these (two), Thy favour indeed — is.

Last night, I slept not on account of this thought that a sage uttered —

"If Ḥāfīz be intoxicated, room for complaint — is "

- 2 The first line may be —

I, who, nights, with the drum and the harp have attacked piety.

رسد به راهی، به راهی، به راهی.

191, (147)

- 1 I fear lest in respect of our grief tears, the screen render — should be
 And, in the world, this sealed mystery a (revealed) tale — should be
- They say the stone becometh, in the stage of patience the (precious) ruby
 Yes it becometh But (immersed) in blood the liver — should be
- From the watcher's pomp I am in the strait of astonishment
 O Lord I forbid that revered the beggar — should be
- This arrogance, that is in the head of thy lofty cypress (form) —
 With thee (in thy society), our short (feeble) hand within thy girdle how — should be
- 5 From every side, the arrow of prayer I have sped
 It may be that out of those arrows a work doer (effective) one — should be
- This palace of empire whereof Thou art moon of form
 At its threshold, the dust of the door, heads (in supplication) — should be
- From the alchemy of love for Thee my (dusty) face became ruddy gold
 Yes by the happiness of Thy grace, dust gold — should be
- Besides beauty, many a subtlety is necessary so that a person
 Acceptable to the disposition of one possessed of vision — should be
- Weeping and justice demanding, I will go to the wine house
 For there, perchance, from grief's power, my release — should be
- 10 O Soul I utter our tale to the Heart Possessor (God)
 But do not so that to the breeze, news — should be
- If one day a great grief should reach thee be not strait of heart
 Go offer thanks God forbid that worse than bad — should be
- O heart! be patient suffer not grief For in the end
 This (gloomy) evening the (sunny) morning becometh and this (dark) night the
 (bright and rosy) dawn — should be
-
- 2 So long as the seeker considereth trouble intolerable he reacheth not to his desire See Ode 207
 c 9.
- 3 When increase of dignity cometh to a man often in himself he remaineth not distraught with
 pride he becometh

Hāfiz ! When the musk of His tress-tip is in thy hand,
 In-draw thy breath. If not, to the morning breeze, news — should be.

Love for Thee within my heart . and love for Thee within my head
 With milk (of infancy), it (love for Thee) went within (me) , and with the (de-
 parting) soul, it (love for Thee) out (of me) — should be

Forth from the tomb, for foot-kissing, Hāfiz bringeth his head
 If, by Thy foot, foot-trodden his dust — should be

192 (200)

- 1 "The day of separation from, and the night of dis union with, the (true) Beloved
 — is ended
 This omen I cast the star (of happy omen) passed and the work of grief—
 is ended
 All that grace and beauty (of snare) that autumn (the world) displayed
 At last at the foot (of arrival) of the spring breeze (the murshid),—
 is ended
 After this from our own heart, we give light to the horizon (of the world)
 For, we have reached the sun and the dust (of grief of separation from the
 true Beloved)—
 is ended
 (To) the morning of hope that was a worshipper of the hidden screen
 Say —"Come forth For the work of the dark night (of hopelessness)—
 is ended '
 5 Thanks to God that by the fortune of the cap corner of the rose
 The pomp of December's wind and the majesty of the thorn— is ended
 That agitation of long nights and the heart's grief —
 All in the shade of the idol's tress,— is ended
 Although through His tress, is the perturbation of my work
 O idol! through thy face the loosening of this knot (of grief)— is ended
 After this, with the drum and the harp to the wine house I go
 For, in union with the (true) Beloved the tale of grief (of separation)—
 is ended
 O Sâkil! thou showedest kindness Be thy goblet full of wine!¹
 For by thy deliberation, the disquietude of wine sickness— is ended
 10 Although into reckoning (saying — 'Hath he all this truth?) no one bringeth
 Hâfiz,
 Thanks that that labour without limit and reckoning — is ended

4 Mu takif (worshipper) signifies —

One who for prayer is now a sitter and now a stander in the masjid

Our hope that issued not and was in the screen of the hidden to it say — Come forth¹

5 The second line signifies —

Winter is ended spring is come

193, (238).

- 1 Although to the city-admonisher, easy this matter—— becometh not
 So long as hypocrisy and deceit, he practiseth, Musulmān, he
 ————— becometh not
- Learn profligacy and practise liberality For not such a great matter is it,
 That wine, a mere animal drinketh not, and man—— becometh not
- The اسم اعظم (the great name of God) doeth its work O heart! be happy (be
 not denier of the effects of "The great name"),
 For, by fraud and deceit, the (infidel) Dīv, Musulmān—— becometh not.
- That it may be worthy of bounty, the pure essence is necessary
 If not, every (worthless) stone and clod, the (precious) pearl and the coral——
 ————— becometh not
- 5 I teach love, and (hence) my hope, that this noble art (of love),
 Like other arts, the cause of disappointment (in the attainment of my
 object)—— becometh not
- Last night, He spake saying —"To-morrow, I give thee thy heart's desire"
 O God! devise a means, whereby regretful (by breaking his promise) he——
 ————— becometh not
- From God, I seek a good disposition for thy nature,
 So that again, distressed by thee, our heart—— becometh not
- A sorrowful one, who, from the physician (the murshid), keepeth secret his pain
 (of desire)
 Doubtless, capable of a remedy, his pain—— becometh not

-
- 1 The essence of being a Musulmān is the abandoning of deceit and hypocrisy. So long as man chooseth hypocrisy Islām is not his See Ode 150, c. 1.
- 2 Who drinketh no wine and is a Zāhid, dry and austere,—hath no great skill. Nay, practise liberality wherein are many advantages.
- 3 The Dīv is infidel, by reason of his fraud and deceit, not from defect in the effects of "The great name (of God)." See Ode 189, c. 2, 435, c. 10.
4. The bounty of the Bounty-Producer hath no deficiency, but the essence (the matrix) itself must be worthy
- 7 In thee, are all goodnesses, save the goodness of good disposition. For this I pray to God for thee

Whoever, from the head of (with all) his soul trembleth before idols (lovely women)

Without trouble (of doubt) worthy of the Kuran, his body— becometh not

10 Hāfiz! So long, as lofty resolution is not the atom's

Seeker of the fountain of the gleaming sun it— becometh not

10 Display lofty resolution so that thou mayst arrive from protection to being possessed of protection and from the illusory to the real

194, 234)

1 To the (true Beloved), I said —“ Grief for Thee, I have.” He said —“ To an end (when union is attained), thy grief—— cometh ”

I spake saying —“ Be my moon (make luminous like the moon my eye and bosom) ” He said —“ (I will be thy moon), if forth, (the chance)—— cometh ”

I said —“ Thy face is the moon.” He said —“ But (only) of two weeks ”

I said —“ Appareth it to me ?” He said —“ (Yes ,) if forth it,—— cometh ”

I said —“ From kind ones (lovers), learn the usage of fidelity ”

He said —“ From those moon of face (lovely women), this work (of fidelity) seldom—— cometh ”

I spake saying —“ On Thy image, I bind the path of my vision (away from the direction of others , and glance on naught save Thee) ”

He spake saying —“ The night-prowler is that one, who, by another (unclosed) path,—— cometh ”

5 I spake saying —“ Road-lost in the world, the perfume of Thy tress hath made me ”

He said —“ If thou knowest, thy guide also it (the perfume)—— becometh ”

I said —“ O happy the air that, from love’s garden, ariseth ”

He said —“ More pleasant (is) that breeze that from the heart-ravisher’s street —— cometh ”

I spake saying —“ With desire, the sweet drink of Thy ruby lip slayeth me ”

He said —“ Perform thou service (of the lip) , for He, soul-cherishing—— cometh ”

4 The form of others and the glance exterior to Us is a thief. If thou close the path to thy heart on one side,—by another way, he cometh

5 رعب گمراه عالم کرد signifies —

(a) Thy tress made me road-lost in the world

(b) ” ” my world road-lost.

(c) ” ” the world road-lost to me (that is, thy tress made me regard the world as naught)

6 The second line may be —

He said —“ Nay , happy the breeze that from the heart-ravisher’s street—— cometh ”

I said — "When hath Thy kind heart the resolution of peace ?

He said — ' To none speak of this (our violence against thee) till that time (of peace) — cometh

I said — ' Thou sawest how quickly the time of ease to an end — cometh

He said — " Hāfiz ! silence For to an end this grief also — cometh '

195, (265)

1. Desire of passion for Thy fresh down to whomsoever,—— shall be
 Forth from the circle (of passion) he planteth not his foot, so long as he—— shall be
- When, tulip-like, I arise from the dust of the tomb,
 The stain of passion for Thee, the secret of the black spot (of my heart)—— shall be
- O priceless jewel (the true Beloved)! till when (how long), holdest thou lawful,
 That, from grief (of separation), man's eye all a river (of tears)—— shall be?
- O priceless jewel (the true Beloved)! At last, where art Thou?
 For, from Thy image, my eye like a river—— shall be
- 5 On my head, be the prolonged shadow of Thy tress
 For, in that shadow, rest to the distraught heart—— shall be
- (O true Beloved!) from the root of every eye-lash of mine, water (of tears) is
 flowing Come
 If, for the bank of the stream and for the view, Thy inclination—— shall be
- Like my heart, forth from the screen a moment come, and come (to meet me),
 For, (my time being ended) again (my meeting with Thee) not manifest,—— shall be
- Through disdain, Thy eye inclineth not to Hāfiz Yes,
 The quality of the variegated narcissus (the Beloved's eye), haughtiness—— shall be

196, (154)

- 1 When from the east the cup (the holy traveller's existence) the sun of wine (of love) — cometh up
 From the garden of the cheek of the Sāki (the Murshid) many a tulip (of fresh ness) — cometh up
- On the head of the rose (the illusory beloved), the gentle perfumed breeze (lust) contemptuously shattereth (and regardeth as naught) the tresses (the decoration) of the hyacinth,
 When into the midst of the sword (the holy traveller's existence), the perfume of those tresses (the essence of the true Beloved) — cometh up
- O heart! from the revolving of the sky's inverted tray expect not
 That without reproach and a hundred vexations, a morsel — cometh forth
- Not that tale of the (enraptured) state, is the lament of the night of separation
 That, even in a hundred works a little of its explanation — cometh forth
- 5 If like the prophet Nuh, in respect to the deluge of grief patience be thine
 Calamity turneth (away) and the desire of a thousand years — cometh forth
- To the jewel of desire (union with the true Beloved), one cannot go by one's own effort
 Mere fancy it is that, without the intermediary, this work, — cometh forth
- If the breeze of Thy grace pass by the tomb of Hāfiz,
 From his body's dust, many a shout — cometh forth

- 1 On account of its purity and luminosity wine is likened to the sun —
 (a) because he in whom wine's splendour shineth becometh luminous
 (b) because as the sun causeth fruit to ripen so wine (which meaneth love) causeth the beloved to reach ripeness
- When the sun of love riseth on the holy traveller his murshid gaineth a thousand joys
 For a numerous following of disciples is a murshid's pride
- 2 نسيم (breeze) signifies —
 (a) a breeze whereby the rose bud gaineth freshness and openeth its mouth
 (b) the wind of lust the lord of illusory love and the cause of poverty
- The first كلال (tresses) signifies —
 The decoration of this human nature
- When true love (to God) ariseth in the traveller's nature the breeze of lust shattereth the tresses (decoration) on the head of the rose (illusory love) and becometh obedient to the heart

197, (206).

- 1 Inclination for the sword, the cypress of my sword (the Beloved), wherefore——
maketh not ?
The fellow-companion of the rose, (wherefore) becometh not ? Memory of the
lily (wherefore) —— maketh not ?
- Until, into the curl of His tress, went my foolish heart,
On account of that long journey (to the next world), the resolution of visiting
its native land, it (my heart) of itself—— maketh not
- (O true Beloved !) in hope of union with Thee, the fellow-companion of the
soul, my heart is not
In desire of Thy street, the service of the body, my soul—— maketh not
- Submissiveness, before the bow of His eye-brow, I keep displaying, but,
Ear-drawn it is. Therefore, for me, the ear (of attention), He——maketh not
5. (To the Beloved) I complained last night (of the tyranny) of His tress. By
way of regret
He spake saying —“To me, the ear (of attention), this black curly (tress)——
maketh not.”
- When with the wind, the (dark) violet tress becometh full of twist
Alas ! of that time of curl (of Thy tress), what recollection (is it) that my heart
—— maketh not
- If my Sākī (the true Beloved) of silver leg giveth naught but dregs (poison),
The body all mouth, like the wine-cup, who is there that—— maketh not
- The breeze became perfume-giver Wherefore (is it that), Thy pure skirt,
The dust of the violet-bed, the musk of Khutan,—— maketh not
- Notwithstanding all this perfume of Thy skirt, in respect of the wind, wonder
cometh to me,
That, by Thy passing, the dust, the musk of Khutan, it (the wind)——
maketh not
- 10 Against my honour, exercise no tyranny, for the bounty of the cloud,
Without the aid of my tears, the pearl of 'Adn—— maketh not
- Not listening to counsel (heart given to Thee), Hāfiz was slain by Thy glance
Fit is the sword (of destruction) for him, who the comprehension of speech (of
counsel)—— maketh not

2 The heart's native land is the next world. See p 5.

8 Wherefore maketh not Thy pure skirt the dust of the violet bed, the musk of Khutan ?

198, (173)

1 At the time of (beholding) His face (which is better than the sward), retirement
 from the sward our heart—— hath
 For, like the cypress, foot binding it is and like the (streaked) tulip, stain it
 —— hath

To the bow of any one's eye brow, our head descendeth not
 For, retirement from the world, the heart of corner takers (lovers of God)——
 hath

Torment on account of the (dark) violet, I have because it boasteth of (equality
 with, or love for) His (dark) tress
 Behold thou what conceit in the brain the black slave (violet) of little value——
 hath

In the ight of darkness (the world) and in the desert (of its vicissitudes), ——
 where can one arrive,
 Unless, in my path, the lamp (of manifestations of glories) the (luminous) candle
 of His face—— hath?

5 I and the candle of the morning —— tis fit if we went together
 For, (in love for the Beloved) we consumed and no solicitude for us, our idol
 —— hath

(O true Beloved!) saunter into the sward and gaze at the rose's throne For
 the tulip
 Resembleth the King's servant, that in the hand a cup—— hath

'Tis fit that, in this sward, I should weep like the (winter) cloud of January
 The joy of the bulbul's nest behold the (filthy) crow—— hath

All night, with the splendour of Thy face the tress ravisheth the heart
 How brave is that thief who in the hand a lamp—— hath

Desire for love's lesson, hath Hāfiz's sorrowful heart
 For neither desire for the spectacle, nor desire for the garden, the heart——
 hath

1 Otherwise—
 From the sward around His face retirement our heart hath

199, (216).

- 1 Wine and hidden pleasure (love), what are they? Baseless work
On the ranks of (our own) profligates (the murshids) we dashed (and joined them). What is fit to be——be !

Unloose the heart's knot (of thought and of hesitation), and think not of the sky

For such a knot, the thought of no geometrician hath loosed

At Time's changes, wonder not For the sphere
Recollecteth many a thousand tales (of sorcery) of this (kind)

With respect (learning and knowledge), take the goblet For its composition
Is of the (dust of the) skull of Jamshīd, of Bahman, and of Kubād.

5. Where Kā'us and Kay went,——who is informed?
How Jamshīd's throne went to the wind (of destruction) ——who is informed?

From passion for Shīrīn's lip, yet I see
That, from the blood of Farhād's eye, the tulip blossometh.

- 1 Secretly, to drink wine, privily, to make love—is a useless work
In the beginning of the mystic state, words like these from exceeding wailing and trembling are uttered For it is the time of search for the Sought, and of failing to find the Beloved (God)

- 3 Lit, "a thousand thousands"

- 4 Jamshīd (or Jam) was the fourth King of the Pishdādian (the first) dynasty He had a magic cup called —

jām-i-Jamshīd

„ Jam

whereof wondrous tales are told He lived 800 B C See Ode 144, c 10, and Ode 176, c 7
Bahman (Ardāshīr Darāz-dast, Artaxerxes Longimanus, Ahasuerus) began to reign 464 B C
Kubād (Kavades) was of the Sassanian dynasty He died 531 A D

With learning and knowledge, choose love-play, and in love's path, take sensibleness
To the wind (of destruction), went many a one void of knowledge
From this garden full of fruit, disappointed went thou,—one void of knowledge

5. Kā'us and Kay were kings of Kayanian dynasty
6 Shīrīn (Mary, Irene) daughter of the Emperor Maurice, was the mistress of Khusrau Parviz of the Sassanian dynasty.

After the son had put to death his father, Khusrau Parviz, he sought the favour of Shīrīn.
She appeared to consent, but first desired to behold the body of his father

As soon as she saw the body, she stabbed herself to death

Khusrau Parviz took Jerusalem and carried away the true cross which, enclosed in a gold case, had been deeply buried

Come ' come ' so that awhile with wine (of love) ruined (effaced and non-existent) we may become

Perchance (by means of love), to that great fortune (union with the true Beloved), we may, (in the stage of effacement) in this ruined place (the world the field of the first and the last world), reach

Perchance the tulip knew Time's unfaithfulness

For, since she was born and become from out of her hand she hath not placed the cup of wine

For wandering and journeying me permission give not
The breeze of Musalla's dust and the water of Ruknabād

- 10 In grief of love for Him to my soul hath reached what hath reached
To his soul, let not Time's eye wound reach !

If from the hand, I put not down the cup, carp not at me
For purer than this (cup) to me no companion hath appeared

Like Hāfiz, take not the cup save to the sound of the harp
For to the silk (cord) of joy, they have bound the glad heart

When the Emperor Heraclius overran Persia destroying palaces plundering treasure the people rose against Khusrāu

His eighteen sons were slain before his face he himself was put into a dungeon where in 628 he died

Muhammad sent him a letter inviting him to acknowledge him as the Prophet of God Parviz rejected the invitation and tore up the letter

Muhammad exclaimed —

Thus it is God will tear the kingdom and reject the supplication of Khusrāu Parviz
Farhād was the lover of the lovely Shirin Parviz declared that he would resign Shirin if Farhād could cut through a rock Bī Situn (without support) overhanging the road 20 miles north of Kirmanshah and bring a stream from the far side of it

When he was on the point of accomplishing the task Parviz sent an old woman to say that Shirin was dead

The youth clasped his hands above his head and leaped from the rock

The remains of Farhād's labour are still to be seen at the eastern end of the mountain bounding Kirmanshah on the north

The sculptures on the face of the Bī Situn are ascribed to Farhād

See History of Persia by Malcolm and by Clements Markham and Ode 72

- 8 The shape of the tulip-flower is like a wine-cup

- 9 Musalla See Ode 8

- 12 The silk ? may signify —
The fragile thread of dear life

200, (191)

1. In eternity without beginning, endowed with the bounty of fortune (love for
God), whoever—— 15,
The cup of his desire, to eternity without end, the fellow-companion of his soul
—— 15.

That very moment when as to wine I wished to be a penitent,
I said —“ If this branch (abstinence from wine) bear a fruit, (the fruit of) repent-
ance it—— will be ”

I grant that like the (pure) lily I cast the prayer-mat on my back ,
But, on the religious garment, (can it be that) the colour of wine, (ruddy) like
the rose, fit for a muslim—— 15?

In khilvat, without the lamp of the cup (of wine of love for God) I cannot sit ,
For, it is necessary that illumined, the corner of people of heart—— should be

- 5 or Four khilvat, (ever) be the splendour of the light of the candle and of
wine
In the rose-season, the veiledness of those intoxicated (lovers of God) through
foolishness—— 15

In the midst,—the assembly of friends, and spring, and the discourse of love ,
Not to take the cup of wine from the beloved, slow-souledness—— 15

Seek lofty resolution The bejewelled cup (worldy treasure), say —“Be not ”
To the profligate (the lover of God), the water of the grape (the wine of love),
the pomegranate-ruby (worldly wealth)—— 15

O heart ! desirest thou good fame? With the bad, associate not
O my soul ! approving of the bad, proof of foolishness—— 15

- 1 It is beyond human power to acquire love for God unless it be bestowed by God.
On the day of eternity without beginning, love for God was apportioned Only those who then
and there received it possess it here
- 2 At one and the same time, God and the world cannot be acquired.
The poet saith —
“Thou desireth both God and this mean world, a dream, this is impossible, it is a madness ”
- 3 The lily is said to grow apart from other flowers , and hence its mention in connection with zāhids
and recluses.
- 4, 10. Khilvat See Ode 67

Although disorderly appeareth our work, regard it not easy
For, in this realm the envy of sovereignty beggary——

15

- 10 O Sāfi ' pleasant is *ḥiḥvat*, if in it,
Ruddy like basīl the wine (of love for God) and intoxicated of the basīl the
Sāki (the lover of God)——

15

Last night a dear one (a follower of the shara) said —' Secretly Hāfiz drinketh
wine

O dear one ' the sin best that which a secret——

15

- 9 The state of being a murid (disciple) of Sufis is superior to being an ijtihad (leader) of the
muslims

Riḥa in (*ṣaḡ riḥān*) signifies —

The rare perfume called Holy Basil

It is sold by Piesse and Lubin London in bottles at 2s 6d 5s and 10s each

- 11 Best it is not to reveal the mysteries of love (for God) to the people of the world
By the revelation of mysteries they may be led astray from the shara

201, (124).

If, the heart's grief from our memory, the cup (of love for God) do not——
take

The foundation of our work, the anxiety of the vicissitudes (of time) will——
take

And if, in its intoxication, reason drag not its anchor,
From this whirlpool of calamity (the world), the bark how will it—— take

Alas! with every one the sky treacherously played
Superiority over this treachery, is none who will—— take

Towards the sword, the feeble heart draweth me for the reason,
That, by the sickness of the morning breeze, my soul from death it may——
take

5 The path is by the Zulmāt (the land of darkness) where is the Khīzr of the
road?

Let it not be that, our honour, the fire of disappointment should——
take

I am love's physician Drink wine (of love for God) For this confection
Bringeth relief, and the thought of danger—— taketh

Hāfīz consumed, and, to the Friend none told his state,
Perchance, for God's sake, a message, the morning breeze will—— take.

5 Love's path is dark. Without a guide (the murshīd) thou canst not go See Ode 207, c 5
Zulmāt See Ode 35, c 10
Khīzr „ „ 89

202, (240)

- 1 For profligacy and love, my censure that foolish one—— maketh
 Who on the mysteries of men of hidden (divine) knowledge, criticism—— maketh
 (In the lover of God), behold the perfection of love's mystery, not sin's defect
 For, whoever skill less is glance at the defect (of man) —— maketh
 The Sāki's glance so struck the path of Islam
 That, perchance shunning of the red morning wine Suhaib—— maketh
 From the iṭr of the hūr of paradise, perfume ascendeth at that time
 When the dust of our wine house the perfume of her collar she—— maketh
- 5 The key of the treasure of happiness is the acceptance of one of heart
 Be it not that, doubt or suspicion, in this matter any one—— maketh
 To his desire reacheth the shepherd (Mūsa) of the Wadī Ayman at that time
 When (as shepherd) some years, with soul the service of Shu'ayb (Jethro)
 he—— maketh
 Blood from the eye, Ḥāfiẓ's tale causeth to drop,
 When of youth's time and of the time of old age, recollection he—— maketh

- 1 My profligacy is a mystery of the mysteries of hidden science and of divine decrees Then, he
 who imputeth to me profligacy criticiseth the mysteries of hidden science and of divine decrees
- 3 Suhaib see page 134
- 4 The Hur of paradise have a most fragrant odour See the Kuran ii 25 iii 15 ix 73 xv 47
 xxxi 17 xxxix 74 lxxviii 31 37
 Ḥāfiẓ saith that the dust of his wine house is so fragrant that from its fragrance the fragrant Hur
 get fragrance
 Hur and Huri See Ode 60 c 1
- 6 Wadī Ayman signifies —
 (a) the valley of the right hand the valley on the right of Tor (Sinai) the valley of Tuwa
 wherein Sinai standeth
 (b) the valley through which the children of Israel passed
 Musā having obtained leave from his father-in-law (Shu'ayb Jethro) to visit his mother
 departed with his family from Midian towards Egypt
 Coming to Tuwa his wife fell in labour and was delivered of a son in a very dark and snowy night
 he had lost his way and his cattle were scattered
 Suddenly on the mountain side he beheld a fire burning in a green (olive) bush
 Thence to Musā a voice from the hidden arrived
 See the Kuran xx 8
 After doing service for a long time to a perfect shaikh the seeker of truth reacheth his purpose

203, (221).

- 1 If again passing (by me), the bird of fortune—— shall make.
 Again the (true) Beloved shall come, and contentment with union (with me)
 —— shall make
 Although, to the eye remaineth no power of (producing) the pearl or the jewel
 (to scatter on the true Beloved when He cometh),
 It shall devour a great quantity of blood, and the design of a great scattering
 (of that blood)—— shall make.
- To Him, of our tale (of love) none can utter,
 Perchance, its reporting the morning breeze—— maketh
- To the hawk (the murshid) of my own sight, I have given flight at the partridge
 (the true Beloved)
 Perchance, it (the partridge) may (re-)call my (good) fortune, and a great prey
 may—— make
- 5 Last night (to my heart), I said —“ Maketh the ruby of His lip my remedy?”
 Voice, gave the invisible messenger saying —“ Yes ! it—— maketh ”
- Void is the city of lovers, it may be that from a quarter,
 Out from himself, a man cometh, and a work—— maketh,
- Where a generous one, from whose banquet of joy, the grief-stricken one
 Drinketh a draft, and the repelling of wine-sickness—— maketh?
- Either fidelity, or the news of union with Thee, or the death of the watcher
 Of these, one, two, or three, deeds the sphere's sport—— maketh
- Hāfīz ! if, even a day, from His door, thou go not,
 From a corner of a quarter, passing by thy head, He—— maketh

4, ۛ (partridge) signifies —

(a) the absolute existence (God), if, in the second line, bāz khwānad be read

(b) the illusory beloved if, in the second line, bāz khwāni be read

ۛ (hawk) may signify —

The murshid of the Path

In the second line, bāz is redundant.

The second line may be —

(a) Perchance, my (good) fortune may (re-)call it (the partridge), and a great prey, may make,

(b) Perchance, my (good) fortune may (re-)call it (the hawk), and it (the hawk) a great prey, may make

If, in the second line, bāz khwāni be read —

With illusory love I adorned myself so that, perchance, the murshid of hakikat may hunt for it, and, from the illusory, come into flight for the true (hakikat).

204, (162)

- 1 Happy came the rose and more happy than that aught— is not
 For, in thy hand, save the cup (of wine) aught— is not
- Reckon (the season) plunder and in the rose garden, drink wine
 For (even) till another week, the rose— is not
- Gain gain, the time of happy heartedness (leisure)
 For in the shell, ever the jewel (wine in the cup or concordant time)— is not
- A wonderful path is love's path For there,
 Who uplifteth his head (in pride), for him head— is none
- 5 If, our fellow student thou remain, wash white the leaves
 For, (inscribed) in the book love's art— is not
- Hear me Fix thy heart on a mistress,
 Whose beauty bound up with ornaments (of jewels)— is not
- O Shaikh! come into our wine jar house
 Drink a wine that in (the paradise spring of) Kausar— is not
- O thou that hast made full of ruby thy golden cup,
 (In thanks to God), give to that one, to whom gold— is not
- O Lord! give me a wine without mixing (un alloyed)
 Wherewith any head pain— is none
- 10 In God's name, mine is the idol of silvern body
 Such that in Āzar's idol house— is not
- With soul, I am the slave of the Sultan Uvays,
 Although of (me) the servant, his recollection— is none
-
- 4 Who planted his foot as a lover—died (and had no herd)
 The Lover hath lost his head as well as his heart
- 10 Āzar father of Ibrāhīm (Abraham) was an idolator and sold idols
- 11 Sultan Uvays Jalayr Baghdādī d. 1374 A D

By this crown, world-adorning, (I swear) that the sun
Like this, an adorning of the diadem——

is not.

On Hāfiz's soul, taketh exception that one
In whose essence, any grace——

is none.

۱۳ گوهر (jewel) signifies —

- i. اصل source
- ii گوهر a jewel (especially the pearl).
- iii داب و حیل nature and form
- iv سر نهانی و زار پوشیده a hidden secret.
- v عقل و فرهنگ reason and understanding
- vi عوض و بدل exchange and barter

205, (245)

- 1 O dear friends¹ of the friend of the night — bring ye to mind
The duties of sincere service — bring ye to mind

At intoxication's time of the weeping and the wailing of lovers
To the sound of the melody of the harp and of the cymbal, — bring ye to mind

When to the object's waist, ye bring the hand of hope,
Of the covenant of our society in the midst — bring ye to mind

When in the Sākt's face wine's reflection displayeth splendour
Of lovers with song and melody, — bring ye to mind

- 5 (O beloved ones¹) a moment, suffer ye no grief for the faithful ones
Of the unfaithfulness of Time's revolution, — bring ye to mind

If Fortune's bay steed impetuous be yet
At the (time of) desire of whipping (the steed), of fellow travellers, — bring ye to mind

O dwellers of the seat of pomp¹ in the way of kindness
Of Hāfiz's face and of that threshold — bring ye to mind

- 6 Fortune having favoured thee recollect thy old friends and assist them
If the impetuous steed of fortune thou whip so swiftly will he go that thy fellow travellers will
be left behind
This is not right for to the journey's end to thy society and guidance they have a claim

206, (241).

- 1 O heart, glad tidings ! a Masihā-breath—— cometh
 From whose fragrant breathings, one's fragrance —— cometh.
- Of grief of separation, make no complaint or plaint. For, last night,
 I struck an omen, and a grievance-redresser—— cometh.
- Of Wādī Ayman's fire, joyful, not only am I .
 There, Mūsā in hope of a fire —— cometh.
- (O murshīd !) In thy street (the world), is none who a great work hath not
 There, in the way of a great desire, every one —— cometh
- 5 Where the (true) Beloved's dwelling is, none knoweth
 This much is (known), that the clang of the bell (perchance, from the Beloved's
 dwelling)—— cometh
- Give a draught For, to the wine-house of the Lords of liberality,
 For the sake of supplications, every companion —— cometh
- If the desire of asking (after) the health of one sick with grief (the lover of
 God) be the Friend's,
 Say —“ Go happily to him, for, yet, a breath of his—— cometh.”
- Of the bulbul (the soul) of this garden (the holy traveller's existence), ask the
 news For I
 Hear his lament that (on account of the difficulty of living) forth from the cage
 (of existence)—— cometh

3 See Ode 202, couplet 6.

4 This may be addressed to—
 (a) The illusory beloved
 (b) the true beloved

8 باغ (garden) signifies —
 The existence of the holy traveller of these paths
 قفس (cage) signifies —

۴۲ Existence, wherein they cast souls of lovers as they cast birds into a cage
 sk the soul of my existence what it is, what truth it hath ? For I hear a voice that my exist-
 ence bringeth forth. Of its truth, no information is mine, for the search is fit for none
 If they ask thee about thy soul, say —
 “The soul is from the order of my God” Save a little, no knowledge I gave thee.

Friends! the true Beloved desireth the prey of Hāfiz's heart
For the prey of a little fly a great falcon—

cometh

The writer of the Tafsīr : Madarik : Tanzīl saith —

The prophet of God (Muhammad) departed (in death) and instructed us not what the soul was

God when fībra l
f unity exī) which

The Amr ! Kuzzat states that a tribe beheld the form the body the person of Muhammad and knew him to be human They said —

For us what is this prophet who eateth and walketh ?

But with heart and soul men of vision saw the world of his reality

Some said —

(a) O God ! admit me among Muhammad's disciples

(b) O God ! admit me into the (pardonings) intercession of Muhammad

With this holiness who calleth him human is a Kafir

By reason of his body Muhammad was human but in truth he had the rank of the heavenly soul

For he had exalted his standard in the chapter Ikhlās (the Kuran cxii)

Hast thou not read that God hath a quality (احصى) concealed from all the sons of Adam ? But that quality (احصى) is the light of Muhammad

O friend ! when His existence is unity seven or eight more qualities are what ?

This unity is of such speciality that in it eight qualities are comprehended

The words *هو الله أحد* He is God alone are sufficient for men of truth and a pure wine for the special ones

The words *لم يلد ولم يولد ولم يكن له كفوا أحد* God begetteth not and is not begotten is the remedy for the affliction of the people

Between God and man is no veil save the body of earth and the screen of bubbles of water

207, (199)

1. Arrived the glad news that come hath spring, and up-sprung the verdure
If the allowance arrive, its expenditure will be the rose and wine.

Ascendeth the piping of the bird. The leathern flagon of wine is where?
Falleth clamour upon the bulbuls the rose's veil, who drew back?

This patched religious garment, coloured like the rose, I will burn
For, for even a single draught, the Pīr, wine-selling, purchaseth it not.

- 1 نَبِید (nabid, wine) signifies —

A wine which Muslims are permitted to drink

It is made by putting grapes, or dry dates, in water (to extract their sweetness), and by suffering the liquor slightly to ferment till it acquireth sharpness

Ibn Khaldūn argues that this was the wine used by Khulafā Harūnu-r-Rashīd and Al Ma,mūn

Nabid made from raisin is commonly sold in Arab towns as Zabīb (raisins).

The wine was thick (for it was necessary to strain it), probably sweet, and not strong (for it was drunk in large quantities)

It used to be kept in a large earthen vessel (dann), high, small at bottom, partly embedded in earth (to keep it upright) Now a wooden cask (coated inside with pitch) is used

The vessels used are —

bātujah, a small earthen jar

battah, a leathern bottle

kinninat, a glass „

ibrik „ „ long spouted, ewer, holding a pint

kās, the full cup

kadah, the empty cup

jām „ „ „

kūbah „ cup for wine or for sharbat

kullah, „ „ „ sharbat only.

The cups were usually of cut glass, and sometimes of crystal, of silver, and of gold

In the Kurān, we have —

“Wine is the source of more evil than profit” 11. 216

“O ye who have become believers! verily wine, and lots and images and divining arrows are an abomination of the work of the devil. Therefore avoid them that ye may prosper” v 92

See the Kurān, iv 46, Leviticus, x 9

The punishment for drinking wine, or for otherwise inducing intoxication, is 80 stripes for a free man, and 40 for a slave

If the crime be openly committed in the month Ramazān, the punishment is death

Poets and musicians were the common associates of Muslim princes in their carousals.

Now, musicians are most addicted to drinking

To day from the cheek of the moon like *Sāki* (the Beloved), pluck a rose
 For, around the face of the rose garden (the cheek) the line of violet (the
 beard) sprouteth

- 5 Without the road guide plant not thy foot in love's street
 For lost became that one, who a guide in this path (of love) took not

From the heavenly fruits, what delight gameth
 That one who, the apple of a lovely one's chin tasted (kissed) not

My heart from the hand the *Sāki's* glance so ravished
 That, to any other power of talking, and of listening mine is none

O friend! many are the wonders of love's path
 (Among those wonders is this)—from before the deer of this plain (of love) the
 (fierce) male lion fleeth

Complain not of grief For in the path of search
 That one who endured not trouble——(even) to a little ease arrived not

- 10 O guide of the holy path! for God's sake a little help
 For limit to love's desert visible is none

Drink wine give the cup of gold to *Hāfiz*
 For out of mercy, the sin of the *Sufts*, the king hath forgiven

From the garden of his beauty, *Hāfiz* plucked not a rose
 Perchance in this sward (of the world, or of the beloved) the wind of humanity
 bloweth not

The spring passeth O justice dispenser! help
 For departed hath the season and not yet hath *Hāfiz* tasted wine

208, (226).

- 1 If lawful the need of profligates, the wine-seller — maketh,
His sin, God forgiveth, and, repelling of calamity — maketh

Sāki! give wine in the cup of justice, so that the beggar
Gather not jealousy (such) that, the world full of calamity, he — maketh

Minstrel! thy lyre, play — "Without death, none died."
This melody, who chanteth not, mistake — maketh

Sage! if before thee come sorrow or ease,
Ascribe not to other (than God), for these, God — maketh

5. In the workshop, wherein is no path to reason and excellence,
An arrogant judgment, why (is it that) weak imagination — maketh?

O God! the glad tidings of safety from these griefs (the calamities of Shaitān's
deceit) may arrive,
If, fidelity in the covenant of trust (that, in eternity without beginning, he
made with Thee), the holy traveller — maketh.

Since love's pain is ours, and the calamity of wine-sickness,
(Its remedy), either the ruby (lip) of the beloved, or the pure wine — maketh

In the desire of wine, life passed, and in love Hāfiz consumed
Where is one of 'Īsā-breath (life-giving) that our reviving — maketh

-
5. The discovery of mysteries and of divine knowledge is not the work of a weak imagination

209 (253)

- 1 Of coins (of hearts), is it that they (Fate and Destiny) examination—— take
 So that, (the path) after their own work all the cloister holders (Ābids of outward
 worship) take ?

In my sight, the counsel is that all work friends
 Should let go and the curl of the tress of a friend (God or the murshid)——
 take

The tip of the Sāki's tress, happily the companions take
 If the sky permit them, a little rest they—— take

Since the (filthy) crow hath no shame of planting his (horrid) foot on the (sweet)
 rose

It befitteth the bulbuls if (as protection) the skirt of a great thorn they——
 take

- 5 To lovely ones, boast not of the strength of thy arm of chastity
 For among this tribe (of lovely ones) with a single mounted one a fortress (of
 chastity), they—— take

O Lord ! how bold for blood are these young bold ones
 For momentarily, with the arrow of the eye lash a great prey, they—— take

To sweet song, and to the reed's voice—sweet is the dance
 Especially, that dance wherein, a (lovely) idol's hand they—— take

So that kuhl for vision, the dust of Thy path people of vision may make
 Generations have passed but, the head of Thy thoroughfare they—— take

Hāfiz ! no grief for the wretched have the sons of Time (Amirs)
 A path aside from the midst of them (the Amirs), if possible (it is) best that they
 (the wretched ones)—— take

- 1 God so maketh that Fate and Destiny strike the coins (of deeds) on the touch stone of examina-
 tion in such a way that imperfect persons pursue their work and come out from this hypo-
 crisy
 Do they reveal the currency or non currency of slaves so that all seekers of God knowing their
 own deeds may be ashamed and the work of love-stakers take currency and splendour ?

- 5 حواری (lovely ones) signifies —
 Men of divine knowledge Ārifs each one of whom is of the crowd of lovely ones
 Through pride of austerity strive not with Ārifs dash not thyself on the fire of this army For
 each is a horseman who when he pleaseth alone can take a mighty fortress

210, (183).

- 1 In a pleasant dream, I beheld that in my hand, the cup—— was
 Interpretation passed, and, entrusted to fortune, the work—— was.

Forty years I endured trouble and vexation (in love's path) In the end,
 In the power of wine, two years of age (the glorious Kurān, wherein I find
 every delight I sought), the deliberation of it—— was

That pod of desire that from fortune, I desired,
 In the tress-curl of that idol of musky tresses,—— was

In the morning, grief's languor had overpowered me
 Fortune became prosperous, in the cup, the wine (of union with the true Be-
 loved, wine, life-giving)—— was

- 5 Blood (of grief), I drink, but room for complaint is none
 From the tray of liberality, our lot this morsel—— was

Blood, I ever drink on the threshold of the wine-house,
 As on the first day, this very (blood-drinking) assigned to me—— was.

Wailing and justice-seeking, I go to the wine-house
 For there, from sigh and wail, the loosening of my work—— was

Who planted not love, nor plucked a rose for its loveliness,
 In the wind's path, the tulip's care-taker (ever in trouble)—— was

By the rose-bed, chanced my passing at morning-time,
 When sigh and wail, the work of the bird of the sword—— was

- 10 In praise of the king, we saw Hāfiz's heart-alluring verse,
 Every couplet of that book (of verse) better than a hundred letters—— was

That king, savage of attack, before whom the sun, lion-seizing,
 Less than a fawn, on the day of battle,—— was

- 8 From its delicacy, the tulip falleth from the wind's motion and perisheth
 From Time's calamity, none can preserve himself Then the practising of love and the taking up
 of profit from loveliness—is best.

On the volume (of its leaf), Hāfiz's utterance the rose kept writing
 A verse, whose subtlety better than a hundred works,——

was

Into the bulbul's heart the breeze of the garden cast fire
 On account of that sealed up stain that in the tulip's soul,——

was

13 Where the breeze blew and the tulip blossomed the birds fell into the fire of tumult.

211, (255)

1. Not every beloved one that up-kindleth his face the work of a heart-ravisher
 ————— knoweth.
 Not every one who maketh the mirror (of Sikandar), the work of a Sikandar
 ————— knoweth
- Not every one who slantwise placed his cap and sat severe
 The work of a crown-possessor, and the usage of a Ruler—— knoweth
- Here, finer than a hair, are a thousand (subtle) points
 Not every one who shaveth his head the work of a Kalandar—— knoweth
- Good are fidelity (promise-fulfilling) and covenant, if thou wilt learn
 If not, every one thou seest, the work of a tyrant—— knoweth
- 5 (O beloved !) the centre of the point of my vision is thy mole ,
 For the value of the incomparable jewel, the jeweller—— knoweth
- Like the beggars, do not thou service for wages
 For the way of slave-cherishing, the Friend Himself—— knoweth
- Drowned in the water of my own eye, am I ! What remedy, may I make ?
 Not every one, the work of a swimmer in the ocean,—— knoweth
- I am the slave of resolution of that profligate, safety-consuming (the Murshid
 or the perfect Ārif),
 Who, in beggar quality, the work of an alchemist (causing others to reach per-
 fection)—— knoweth.
- My distraught heart, I staked , and knew not
 That one born of man, the way of a Parī—— knoweth
- 10 In stature and face, every one who became the king of the lovely ones (Ārifis)
 Taketh the world, if the work of a justice-dispenser, he—— knoweth

4 In none, are fidelity and covenant

5 Yak dāna (one grain) signifies incomparable

Thy mole, I love, for I am a jeweller , and the jeweller knoweth the value of the single (incom-
 parable) jewel

9 Parī. See page 79

10 "Lovely ones" See Ode 209, couplet 5

Acquainted with Hāfiz's heart alluring verse becometh that one
Who, the grace of disposition, and the utterance of Darī — knoweth

11 The Persian tongue is of seven kinds —

- 1 Hīrī the speech of the people of Hīrat (Hārī)
- 2 Sīkī a mountain in Zabulistan (Sistan) between Kich and Makran
- 3 Zavālī the speech of the people of Zabul
- 4 Sughdārī Samarkand
- 5 Parsī the language of Eastern Persia of the people of Fārs of which the metropolis was Isarakh Istakhar Persepolis It was spoken up to 1000 A D
- 6 Pahlavī the language of Western Persia of the people of Pahlū of Ispahan of Hamadan of Nihavand and its dependencies It was spoken during 226—651 A D
- 7 Darī the speech of the people of Darāz ; Jabal (the pass of the mountains)

The first four tongues are obsolete the last three current Darī being the most eloquent Nīzāmī selected it for the writing of the Sikandar Nama (the Book of Alexander the Great) it was first spoken in the time (465 B C) of Bahman Daraz-dast (Artaxerxes Longimanus) son of Isfandiyar of brazen body (Nerves)

Pars was the name of the son of Halu son of Sam son of Nuh (Noah) All that stretch of country from the bank of the J hun (Amu) to that of the Farat (Euphrates) that was in his sway was Pars

From Baba ! Abwāb (Darband on the west shore of the Caspian Sadd : Iskandar Sadd : ya juy va Ma juy) to the shore of the sea of Uman and (after the lapse of time) Istakhar and all its dependencies became Pars.

The rest of the country east of Istakhar became Khurasān (meaning east) and the country of Ispahan and Kohistan (by reason of the wholesomeness of the water and the agreeableness of the air) known as Irak : Arab and Irak : Ājam

Darī was not a distinct language but a refined dialect of the national language spoken at Court

Darī is derived from dar a door For it was the usage of the Persians as it is of the Ottoman Porte to name what approaches royalty from the gate while we name it from the corral within the gate

The dialect of Bactria after it had been established at Court by Bahram Gur (Varahran the Fifth A D 420) was called Darī

212, (137)

- 1 To our friend (Muhammad), in beauty of disposition and of fidelity, one—
reacheth not
In this matter, to thee, denial of our work— reacheth not
By the right of ancient society (I swear) that any mystery confidant—
To our friend, of one way (sincere), thank-offering,— reacheth not
Although, into splendour, have come beauty-boasters (the prophets, the leaders
of the people, the guides of the path),
To our beloved (Muhammad, whose beauty was the world's boast) in beauty and
grace, one— reacheth not
To the market of created beings, they (Fate and Destiny) bring a thousand
coins
To the die of our master of assay, one (coin) — reacheth not.
5 From the Creator's reed, issue a thousand pictures and one
To the (degree of) approval of the picture of our idol (Muhammad)—
reacheth not
O heart! grieve not of the reproach of the envious, and be firm,
For, to our hopeful heart, evil— reacheth not
Alas! the Kāfila of life (manifestations of glories) passed in such a way,
That, to the air of our (far distant) country, its dust— reacheth not.
So live that if thou (die and) become the dust of the path, to any one,
From our way (of life) a particle of dust (of grief) of the heart— reach not.

- 1 لُب (beloved) may signify —
(a) the true Beloved (God),
(b) the Murshid,
(c) Muhammad

This ode is written in honour of Muhammad, the last of the prophets In the glorious Kurān
and mighty Furkān, God praised the beauty of Muhammad.

- 7 كَافِلَة (Kāfila) signifies —

The generous companions and the great tābā'in (followers) of Muhammad

Alas, from the passing of time, the generous Suhāba and the great tābā'in so passed away
that no signs of them remain

The time of safety hath departed, and we obtained not their society. Now in our land, tumult
displayeth such tyranny that no signs of them remain.

- 8 So live that to none, through thee, shall reach a single grief—either in life, or in death

Hāfiz consumed and I fear that the explanation of his tale
To the ear of the powerful King——

reacheth not

-
- 9 The powerful King signifies —
The true Beloved
The murshid
Muhammad

213, (257).

1. Musk-diffusing, the breath of the morning breeze—— shall be
 Again the world old (by autumn and winter) young—— shall be.

To the (white) lily, the (ruddy) Arghavan shall give the (red) cornelian cup
 Glancing at the anemones, the eye of the narcissus—— shall be

This tyranny that, from the grief of separation, the bulbul endured
 In the rose's pavilion, clamour-making,—— shall be

If from the Maṣjīd (outward worship) to the tavern (of truth) I go, carp not
 Long is the assembly of admonition (of the Zāhid), and (short) the time (of life)
 —— shall be.

- 5 O heart ! if to to-morrow thou cast (postpone) the joy of to-day,
 Surety for the capital of cash of permanency (till to-morrow), who——shall be?

In the month Sha'bān, put not the goblet from thy hand For this sun,
 (Only) till the night of the 'id of Ramazān out of sight,—— shall be.

Precious is the rose, its society reckon plunder
 For in this way to the garden it came, and, (quickly) in that way—— shall go.

O Minstrel ! the assembly of associate friends, it is sing the ghazal and the ode
 How long sayest thou ——“(This moment) passed like this, and like that—— shall be”

(From the clime of non-existence) to the clime of existence, came Hāfiz for
 thy sake

Plant thy foot for farewell to him, for (quickly in death) passing he—— shall be.

2 The cup of the arghavān (the Syrtis or Judas tree) is its red blossom

6 Sha'bān, see p. 96

214 (27)

- 1 One day, when recollection of us thy musky reed—— maketh
 It (the reed) will take reward —Two hundred slaves that free it—— maketh
- The messenger of Her Highness Salmā—— to whom be safety¹
 What is it if, with a (kind) salutation, our heart joyous she —— maketh ?
- O Lord ! into the heart of that Khusrau Shirin (Sultān Uvays) cast (the thought)
 That a passing in mercy by Farhād, he—— maketh
- Now, me from foundation love's glance for thee hath taken
 Let us see again, what thy sage like thought—— maketh
- 5 Independent of our praise is thy pure essence
 With beauty God given, thought of the attirer, who—— maketh ?
- Examine this —' Many a treasure of desire will they give thee
 'If prosperous, one ruined like me, thy favour—— maketh
- For the king than a hundred years of piety and of austerity, better is
 A Life to the extent of only an hour, wherein justice, he—— maketh
- Into Shirāz we travelled not to our desire
 Joyful the day, when (in the service of Sultan Uvays) way to Baghḍād, Hāfīz
 —— maketh

1 This is written in praise of Sultān Uvays Jalāyar Baghḍādī (d. 1374) See Ode 203 couplet 11

If thou write to us thou shalt receive such a reward that thou mayst say that thou hast freed 200 slaves

2 Salma is the name of a lovely Arabian woman

3 Khusrau Shirin See Ode 199

215, (143).

- 1 From the morning-breeze, Thy pleasant perfume, who—— perceived,
 From the dear friend (the breeze), the (true) Beloved's speech (who)—— heard

My heart, thank-offering,——for it, this was not fit,
 That, from its own grief-consoler, unfit words it—— heard

O King of beauty (the true Beloved) ! cast Thy eye (of mercy) on the state of
 the beggar (Thy lover),
 For, many a tale of the King (beggar-cherishing) and of the beggar, this
 ear—— heard

Not to-day, do we drink wine to the harp's sound
 Many a revolution passed since this sound the sphere's dome—— heard

- 5 Not to-day, do we drink wine beneath the religious garment
 This tale, a hundred times, the Pir of the wine-house—— heard.

The mystery of God that the Ārif, the holy traveller, uttered to none,
 In astonishment I am, whence the wine-seller—— heard

If, from the head of His street, I am excluded,——what matter?
 From the rose-bed of Time, the perfume of fidelity, who—— perceived?

O Lord ! where is that mystery-confidant, to whom, a moment,
 My heart may explain what (of love for God) it said, and what (of reproach
 from the world) it—— heard

Sākī ! come For love maketh high clamour,
 Saying ——“That one who uttered our tale, even from us—— heard.”

- 10 With musky (fragrant) wine, happy I make the perfume-place (the brain) of
 my soul,
 For, from the ragged garment-wearer (the Sūfi-Darvish) of the cloister, the
 perfume of hypocrisy, it (my soul)—— perceived

6 In Persian shunīdan signifies :—

to hear (something) or to perceive (a smell)

9 Without love, love's state and condition, none knoweth.

The essence of good and essentially good is the physician's counsel
 Happy that one's fortune, who with the ear of resignation,—— heard

Every evening the tale of me and of my heart the (cold) north wind uttered
 Every morning, my talk and his the morning breeze—— heard

Hāfiz! thy office is prayer uttering (to the true Beloved) and that only
 Be not in the entanglement of this —whether He heard not, or—— heard

216, (163).

1. Those shattered, when they are in search (of thee) and (theirs) power——
is not,
 If thou vex, the condition of manliness ——
is not.
- From thee, we experienced no tyranny, and thou thyself approvest not
 What, in the Order of the Shaikh^s of the Path,——
is not.
- When there is no purity (of heart from infidelity), one are the Ka'ba and the
 idol-house
 Well, it is not when, in the house (of the heart), chastity——
is not.
- So long as the sorcery of thy eye giveth no aid to (the art of) sorcery,
 In the consuming of love's taper, light——
is not
- 5 Blind that eye, whose water (of lustre) love's fire took not
 Dark that heart, wherein love's light——
is not.
- Thy beauty made me acquainted with the end of the cord of my work (love for
 God)
 Be it not that (ever) such a help of fortune (mine)——
is not.
- From the rust (darkness and defect) of lust, whoever is not a pure mirror
 Worthy of the face of wisdom, his eye ——
is not
- From the auspicious bird (the prosperous one, or the perfect 'Ārif) seek fortune,
 and his shadow,
 For the reason that with the (ugly) crow and the (mean) kite, the long wing-
 feather (of flight) of fortune——
is not
- If, from the wine-house, I seek blessing, carp not
 Our Pir spake saying ——“In the Christian cloister, blessing——
is not.”
10. Hāfiz ! practise knowledge and manners. For, in the king's assembly,
 Who manners worthy of society hath not——
is not.

217 (264)

- 1 (O true Beloved!) the Huma of the height of felicity to the snare——
 If, Thy passing to the dwelling—— of ours falleth
 of ours falleth
- Like the (up rising) bubble up I cast my cap with joy
 If a reflection of Thy face into the cup—— of ours falleth
- A night when the moon of desire ariseth from the horizon ——
 It may be that the ray of that light (of the moon) on the roof——
 of ours falleth
- When to Thy court, no access is the wind s
 How the chance of opportunity of salutation—— of ours falleth?
- 5 When my life became the sacrifice for Thy lip I established the fancy
 That a drop of its limpid water to the palate—— of ours falleth
- The fancy! Thy tress spake saying — 'O Lover! make not (thy) life the
 means (of thy desire)
 " For, of this kind, many a prey into the snare —— of ours falleth
- Wheo the path of dust kissing of this door is not (even) for kings,
 How, the favour of an answer to the salutation—— of ours falleth?
- From this door go not in hopelessness Strike an omen
 It may be that the die of fortune to the name—— of ours falleth
- Whenever Hāfiz boasteth of the dust of Thy ' street
 The breeze of the rose bed of the soul into the perfume place——
 of ours falleth

218, (171).

1. Last night, at morning time, me freedom from grief, they (Fate and Destiny) — gave.
 And, in that darkness of night, me the water-of-life they — gave
 Through the effulgence of the ray of His essence, me senseless, (and full of love
 for Him), they made
 (In the world) from the cup of splendour of His qualities, me wine they — gave.
 It was a morning, how auspicious ! and a moment how joyous !
 That " Night-of-Power " when me, this new command (as to wine), they — gave.
 That day, me glad tidings of this fortune the invisible messenger — gave
 That in respect to that violence and tyranny, me, patience and endurance they
 — gave
 5 After this (together are)—my face and the mirror of the glory of Beauty ,
 For in it, me news of His splendour they — gave.
 When through love for His face, I became senseless and distraught,
 Me, news of the circumstance (of the destruction) of (the useless) Lāt and of
 (the powerless) Manāt, they — gave

3 كَرَامَة (command) signifies —

A piece of paper, by the order on which gold from the king's treasury is issued

"The Night of Power" is —

(a) Shab-i-kadr.

(b) ,, barāt.

See Ode 26.

5 آئینه وصف جمال (the mirror of glory of beauty) signifies —

(a) the murshid ..

(b) mankind ,

(c) the splendour of the true One God ,

(d) Muhammad ,

(e) the illusory Beloved (lovely woman)

وصف جمال (description of beauty) signifies —

The glory of the beauty (God).

روى signifies —

(a) face ;

(b) the truth and the essence of man ,

(c) moving

After this (together are) my going and the mirror of the glory of the beauty

6 The Arabs worshipped, as companions of God, and called the daughters of God three goddesses (al ilahāt) —

(a) al lāt (derived from the root of Allāh, God), the idol of the tribe of Ihakif

If I became desire gainer and happy of heart, what wonder?
Deserving I was and me these as alms they—

gave

All this honey and sugar that from my speech poureth
Is the reward of great patience, for which me, Shakh : Nabat they—

gave

That I should gain the victory, I said that very day,
When me, patience and endurance against the enemy's pity they—

gave

10 Tis a wonderful alchemy, the service of the Pir of the Magians (the perfect
murshid)

His dust I became and me degrees (of rank) like this they—

gave

That day to life of eternity without end (that hath no death) they caused me
to reach

(When) me the writing of freedom from the beauty of death (a degree of the
degrees of truths) they—

gave

That moment when Hāfiz fell into the snare of Thy tress tip,
He spake saying —“ Me freedom for the bond of grief and vexation, they—

gave

Hāfiz I thankfully scatter the sugar of thanks
Because me the dear idol (the true Beloved) sweet of motion, they—

gave

The blessing of Hāfiz and the breathings (of prayer) of morning risers (Ābid)
it was

That me freedom from the bond of Time's grief they—

gave

(b) al uzza (derived from ʾizzā the most mighty) the idol of the tribes Kuraish ʿAnanah and Salim

(c) al manāt (derived from mana to flow [blood]) the idol of the tribes Hudhail and Khuzaah
Sale's P discourse pp 36-40 iv 116

Those bounties mentioned in couplets 1 2 3 and 6

7 Shakh : Nabāt see Ode 8 couplet 2

11 The day when I gained the death of Tarikat I gained perpetual life

The death of Tarikat signifies —

(a) The death of kinds of death —red death black death and other death

(b) The up-looking of the desire of lust After that the heart by the life of knowledge be
cometh alive after that is no death

The news-teller of the death of Tarikat' is —

Die before you die

219, (235).

1. Verily the jewel of the treasure of mysteries—— is as it was
 With that seal and mark, the chest of (our) love —— is as it was.

Lovers are the crowd of the Lords of deposit (of love)
 Doubtless, the eye, jewel-raining,—— is as it was

(My state), ask the morning-breeze. For all night, up to the breath of morn,
 our
 Dear soul-friend, verily the perfume of Thy tress —— is as it was

The (sincere) seeker of the ruby and of the jewel is none, and if not, the sun
 (the murshid)
 Even so in the work of the mine and of the quarry (wherein jewels are produc-
 ed)—— is as it was

- 5 (O true Beloved ¹) the (red) colour of the blood of our heart, which (produced
 from Thy cheek) Thou concealedst (with Thy fresh down),
 Even so in Thy ruby lip, visible—— is as it was.

For the visiting of one slain by Thy own glance, come
 For verily expectant of Thee, the helpless one—— is as he was

(In thought), I spake saying —“Thy Hīndū (black) tress again attacketh
 not.”
 Passed years, and aid in that way it ——, is as it was

Hāfiz¹ again relate the tale of the blood-tears of thy eye
 For in this fountain (eye), verily (blood) water-running—— is as it was

¹ The first line may be —

(O true Beloved ¹) the treasury of mysteries, the nature of us lovers now—is as it was

The second line may have the additions —

(a) But the seeker of mysteries and the lover is none

(b) In that chest of our love, neither defect nor decline hath appeared

220, (186)

- 1 Plaut the tree of friendship that, to fruit the heart's desire—— bringeth
Up pluck the bush of enmity, that countless troubles—— bringeth
- When thou art the guest of the tavern (of love), with profligates (holy travelers) be with respect
- For, O beloved if thou be (only) a dreg drinker, the intoxication of wine sickness (of the love for God), (even) this (dreg)—— briogeth
- The night of society (with beloved ones) reckon plunder For, after our time,
The sphere many a revolution maketh many a night (winter) and day (spring)
—— bringeth
- Lailā s litter keeper, in whose order is the moon's cradle
O God! into his heart—cast (the wish) that, passing by (the abode of) Majnun,
he may—— cause
- 5 O heart! desire the spring season If not, every year, this sword (the world)
A hundred beautiful roses like the wild rose and a thousand (birds) like the
nightingale—— bringeth
- Since with Thy tress, my wounded heart hath established a covenant for God's
sake,
Order Thy sweet ruby (lip) that to rest, its (the heart's) state, it may——bring
- O heart! from work, thou hast fallen because thou hast a hundred 'mans of
grief's load
- Go drink a draught of wine so that thee into the state for work it (thy heart)
may—— bring
- In this garden (the world), Hāfiz, gray of head, asketh God
That by the marge of the stream he may sit and into his embrace a cypress
may—— bring

- 2 The first line may be —
Like the guest of a tavern with profligates be with respect
- 4 Lailā signifies —
A long dark night; the night that precedeth the new moon a woman beautiful but black
Since Lailā (a moon in beauty) was in the litter keeper's order you may say that in his order
the moon was
- 5 The second line may be —
A hundred beautiful roses like the wild rose and like the nightingale of a thousand notes
- 7 A man See Ode 144 c 10

221, (170).

1 Astonied at our glance-playing (in love's path), those void of vision (the men of shara')—— are

As I appeared (infidel, or lover of God) so I am , the rest, they know

The sages are the centre of the compass of existence , but

Love knoweth that, in this circle (of love), they head-revolving (their learning in love's path being useless) —— are

(To make) boast of love , and lament of the tyranny of the beloved—O excellent the boast of falsehood !

Deserving of separation, love-player-like these —— are.

With the lip of those sweet of mouth, God established my covenant (of service)

We all slaves (are) , and these lords—— are

5. (O beloved !) perchance Thy dark intoxicated eye will teach me (abstinent) the work (of intoxication)

If not, capable of (combining) abstinence and intoxication, not all—— are

Not alone is my eye the splendour-place of His cheek

Revolving this very mirror, the sun and the moon—— are

If the young magians become acquainted with our ill-thought,

After this, in pledge, the Sūfī's khīrka they take not (and from him flee)

Poor (having only the woollen religious garment) are we , and desire for wine and for the minstrel, we have

Alas ! if, in pledge, the woollen khīrka they take not

If to the pleasure-place (the world) of souls, the wind carry Thy perfume,

In scattering (for thee), the jewel of their existence, reason and soul scatter

6 Since the creation, the sun and the moon have, in their orbits, striven, to obtain a reflection of God's glory , and have, in vain, striven

10 The union of the sun (the true Beloved) reacheth not to the blind bat (common persons)

For in this mirror (even) those of vision astonished—— are

Zahid ! if Hafiz practise not profligacy what fear? Know
 ' From that tribe that readeth the Kuran the demon fleeth '

11 The truth stated in the second line is well known

222, (172)

- 1 Last night (in the hidden world) I saw that the angels beat (at) the door of the tavern (the world of love),
(Whence they brought out moulds of love). The clay of Ādam, they shaped and into the mould (of love), they—— cast

1 درش (last night) signifies —

The hidden world, the stage of the true Beloved

As night is the forbidding of the comprehending of events, and, in it, the form of things is concealed——so in the hidden world, naught hath any one seen

می‌خانه (the wine-house) signifies —

The divine world, whence in the forms of travellers become full of wine of divine knowledge, and turn to this world

در دس ملاک (the door-beating of angels) signifies —

Their wishing to be qualified for the spectacle of the union of essence (zāt) and of quality (sifāt) which is the perfection of knowledge

گل آدم سرش (the mixing of Ādam's clay) signifies —

The fermenting of Ādam's nature.

The Hadīs saith —

“With my own hand, I (God) fermented for forty days the nature of Ādam ”

“Measure” signifies —

The nature of Ādam, wherein the angels measured the wine of love, and poured the readiness of his nature into vessels, thereby evoking upspringings of various kinds.

The 'Ārif saith —

“In the spiritual state, I beheld the hidden world ”

The angels being veiled as to their own nature, regarded none superior to themselves, and became seekers of that spectacle-place of union (of essence and of quality) in the hope that God would pour into their vessels of readiness the wine of love from the wine-house of the divine world

Since the angels had not the readiness for this spectacle-place, the door of search was shut in their face

Although the angels, by virtue of their grace and light, thought—

“We are the spectacle place of union and the possessors of this sense ”

God said —

We are your God • we know that in you is no readiness This readiness is another's who hath the capacity of grace (for good) and of grossness (for evil)

Save one quality (grace and light), ye have naught. Ye have not the grossness of body, the bearer of the load of deposit (of love)

God kneaded Ādam's clay, and, into his nature, poured a measure of the wine of divine knowledge, evoked from his nature the upspringing of divine knowledge, so that from his nature the wonders of divine mysteries issue, exalted his nature by the pure soul and the holy spirit, and arranged within him all the creation and the wonders that are in the world

Thus, Ādam acquired grace of soul with grossness of body; and became the bearer of the load of deposit of divine knowledge.

The dwellers of the sacred fold of the veiling and of the abstaining (from what is forbidden) of the angels

On me dust sitter (holy traveller), the intoxicating wine (of divine knowledge) —
cast

The load of deposit (of love and of divine knowledge), the (lofty) sky could not endure

In the name of helpless me, the dice of the work (of deposit of love) they —
cast

None but he hath this united quality

The load of the deposit of divine knowledge God offered to those —
of the sky who are the angels

" earth who are the beasts and all animals
mountains who are the lions and the birds.

They through want of capacity accepted it not

For those of the sky (the angels) have grace; but not grossness of body and the composition of darkness to do evil

Those of the earth and the mountain have grossness of body and the composition of darkness to do evil but not grace and light (the quality of the holy soul)

" That deposit man earned

Adam who united grace of soul (to do good) and grossness of body (to do evil) had the readiness for that deposit and accepted it

Man can exercise tyranny against his soul and by effort and by austerity cause it to reach a place where it becometh ready for divine knowledge

By travelling by wandering by devotion and by worship—man can reach a stage where he becometh ignorant of aught exterior to God Nay he can reach a stage where from the glance of his eye naught ariseth save God and where he mixeth like a drop with the ocean of his own essence (God)

ز ساکن (dwellers) may signify —

() the angels who cast into my clay the cup of love for God

(b) the murshids

(c) the essence of the only necessary existent one God

راه سنی (road sitter) signifies —

The traveller of the Path of whom the Hadis saith —

In this world be as though thou wert a stranger nay as a wanderer of the Path

As one of those of the grave speak to God.

The travellers of the Path (tarikāt) and the way farers of Truth (hakikat) form two parts each possessed of grandeur

(a) the men of Shara who are of the high not of the common folk

The prophet called this party عرب a stranger and greatly honoured

(b) the men of hakikat

The prophet called this party عابر سبیل

" the way farer of the Path and bestowed upon it perfect non attachment (to the world)

For in road travelling the way farer of the Path hath no attachment for that place beneath whose tree he sitteth

in nobleness (azadi) the way farer is higher than the stranger

When they kneaded Adam's clay they made a mould of it and prepared a measure of wine of love (for God) of the special ones—which wine is now in the S is

God whose quality is unity (the Kuran cxii Ikhlas) showed special favour to me the road sitter gave me release from my origin and prepared me for being a beloved and for being a lover

Thanks to God, between me and Him, peace chanced,
 (On account of this peace) the cup of thankfulness, the Hūrs, dancing,—
cast

5 With a hundred harvests (crowds) of thought, how go we not from the Path?
 When, with a single grain (of wheat), the path of vigilant Ādam, they—
attacked.

The wrangle of seventy-two sects,—establish excuse for all—
 When truth, they saw not, the door of feeble they—
beat

Not fire is that, whereat the candle's flame laugheth
 Fire is that, wherein the moth's harvest (body) they—
cast

Blood, doth love's subtlety make the heart of the corner-sitters,
 Like that mole that on the beloved's cheek, they—
cast.

From off thought's face; none hath drawn the veil as Hāfīz (hath)
 Since (the time when) the tress-tip, the brides of speech—
combed

6 In all, there are seventy-two sects of Islām, and all are false, save the order of the Sunnat va Jamā at (the followers of the first four Khulafā)

The sunnat, or hadīs, is built upon the sayings and the practices of Muhammad, it hath the force of law, and the authority of inspiration

The sunnat remained unrecorded for a century after the death (632 A D) of Muhammad when it was collected by 'Umar II. The work was carried on by his successors

The six standard Sunnat collections were made exclusively by the Khulafā of the 'Abbās dynasty, —the earliest during the reign of Al Māmūm (814—834 A D.).

The four great founders of the orthodox sects are the imāms.—

Abū Hanīfa (b 699, d 767)

Mālīk ibn Ānas (b 714, d. 795).

Shāfi'ī (b 767, d 820)

Ahmad Ibn Hambal (b 780, d 855).

The angels (Jibrā'il, Mikā'il and Isrā'il) were ordered to mould Ādam's body out of clay, white, red, and yellow, but earth entreated them not to rob her of her substance

They acceded to her request. Thereupon, God gave the task to 'Izrā'il, the angel of death.

223 (270)

- 1 Friendship in none, I perceive To friends—— what hath happened?
 Friendship ended when? To friends—— what hath happened?
- Black of hue became the (limpid, gleaming) water of life *Khizr*, auspicious of
 foot is where?
- From its own (roscate) colour, the *rose* hath changed To the spring
 breeze—— what hath happened?
- None saith — 'A friend preserved the right of friendship
 Those right understanding what state hath befallen? To friends——
 what hath happened?
- Into the midst, the ball of grace and of liberality, they (Fate and Destiny) have
 cast
- In the plain (to take up the ball) none appeareth To the horsemen (the
 seekers of God that they keep back from happiness and from liberality)——
 what hath happened?
- 5 Many a rose (a created being) hath blossomed no cry of a bird hath risen
 To the nightingales (lovers of God) what hath chanced? To those of a
 thousand notes (lovers of God)—— what hath happened?
- No sweet melody, maketh Zuhra (the murshid) Perchance she hath con-
 sumed her lute (tongue)
- Intoxication, none desireth To the wine drinkers——
 what hath happened?

5¹ زهرة (*Venus*) signifies —

(a) Zuhra the minstrel of the sky whose dwelling is in the third heaven

(b) the murshid

Into existence have come many a creature of divine creation every one of whom is a pointer to
 the Creator the only necessary existent one

Yet to the Creator none inclineth

What hath chanced to the lovers and the seekers that they come not forth from creation to
 recognise the Creator?

What hath chanced to the murshid of the age that he pointeth not out the Path for the people's
 guidance and that he remaineth dumb?

So much none knoweth love's delight as to bring for a single moment his head from care-
 lessness

To the lovers what chanced that after arranging road provisions for the Path to the true
 B loved they have fallen away from Him?

This land was "the city of friends" and "the dust of kind ones"
 Friendship, how ended? To the city friends,—— what hath happened?

Years it is since no ruby came from the mine of manliness
 To the sun's heat, to the wind's effort, to the rains,——
 what hath happened?

Hāfiz! divine mysteries, none knoweth. Silence!
 Of whom, askest thou saying —"To the state of Time's revolution,——
 what hath happened?"

- 8 Since the ruby is produced by the effects of the sun, the wind, and the rain, Hāfiz connecteth the ruby with manliness
 See Ode 19.

224, (195)

- 1 (O Minstrel!) play a note at the melody whereof, a great sigh (of rapture from the body),— one can cast
 Utter a verse, whereby the heavy cup of wine (on the earth)— one can cast
 If at the (true) Beloved's threshold one can lay one's head,
 To the sky the shout of loftiness — one can cast
 In (exchange for) one glance (of the true Beloved's) men of vision stake two worlds
 'Tis love, and on life's cast, the first stake — one can cast
 Not contained in the cloisters are the mysteries of love play (and of intoxication)
 (For only) with magians the cup of magian wine — one can cast
 5 On the resolution of a great sovereign, a great omen make What knowest thou!
 Possibly, from the midst of this, the ball of opportunity — one can cast
 The victuals of the king's palace are not for the Darvish
 Old and ragged clad are we upon whom fire — one can cast
 The sum total of our desire is—love youth and profligacy
 When (luminous) the senses become (like) the (luminous) candle the ball of explanation,— one can cast
 (O true Beloved!) the highwayman of safety became Thy tress This is no wonder
 If Thou be highwayman a hundred Karvāns — one can waylay

1 رطل (rītl) signifies ١٢

A measure of 12 ounces a cup of wine (two quarts at Shiraz)

3 People of love stake first the cash of life

4 With other than the magian it is impossible to drink Thus love's mysteries remain solely with lovers

6 The second line means —

We have chosen the old ragged garment of the darvish

From shame, I am in the veil. Sākī' do me a little kindness (give me wine)
 It may be that, on that mouth, some kisses,—— one can cast

10 If the Beloved's shadow fall on the stream (of tears) of my eye,
 On the dust of His thoroughfare, running water—— one can cast

With reason, understanding, and knowledge, one can give the gift of speech
 When all is acquired, the ball from the midst,—— one can cast.

(In Thy sight), wretched appeareth our bent stature
 To the eyes of (Thy) enemies, the arrow from this (our) bow,—— one can cast

If fortune should open the door of union with Him,
 In this (vain) fancy, on the threshold, many a head—— one can cast

Hāfīz' by the truth of the Kurān (I swear) saying —" From fraud and deceit
 come out

"It may be, that (if so thou do) the ball of fortune with the sincere ones——
 one can cast "

225, (247)

- 1 Again, from the power (of sense), wine took me
Again wine showed (its) power over me

Be a thousand āfarīns ' on the ruddy wine
That, from my face, yellowness took

That hand, that plucked the grape I boast of
That foot, that (for wine) pressed (the grape) cause not to pour forth (in decay)

Through Fate love became decreed for me
Decreed Fate, it is impossible to efface

- 5 Boast not of wisdom For, at the time of death
Aristū (Aristotle) surrendereth life like the wretched hero

Zāhid! go carp not at us
For not a small matter is God's (predicted) work

In the world so pass life
That when thou art dead, they say not — "He is dead (nay he is living)

Foolish grief display not be happy
Practise contentment Satin this is like the (valuable) striped cloth (of Yaman)

From the cup of Alast (eternity without beginning) intoxicated with the unity
of God becometh

Every one who like Hāfiz drinketh pure wine

- 1 Hāfiz wrote this ode in the state of *bast* (expanding) after the state of *kabz* (contracting)

Azdast burdan (to take from power) signifies —
be *ikhthiyar kardan* to make powerless

Dast burd (power) signifies —
kudrat afsunī dil rī chabuk dastī fazunī

- 5 The second line may be —
(a) *Aristotle surrendereth life when wretched he becometh*
If *gard* (contracted from *gardid*) be read for *gurd*
(b) *Aristotle surrendereth life like the wretched kurd* (of I urd stan)
If *kurd* be read for *gurd*

- 9 Alast See p 5

226, (232).

- 1 How a (lustrous) verse exciteth afresh the heart that is sorrowful (through love for, and through the stain of, the world, and from search after lust)!
A subtlety out of this book, we uttered, and (enough) is this very subtlety

O beloved! if, from thy ruby (lip) I gain a ring of protection,
Beneath the order of my seal-ring, will be a hundred countries of Sulaimān.

O heart! on account of the calumny of the envious, it is not proper to be
sorrowful

When thou lookest well (and arrivest at the truth of the matter) it is possible
that, in this, is thy good.

Who understandeth not this (my) reed, image (loftily) raising (of God)
Let his form, move not, (let him die, even) if he himself be the (celebrated)
painter of Chīn

- 5 The cup of wine (of ease) and the blood of the heart (of grief) each, they (Fate
and Destiny) gave to each one
In the action of destiny's circle, thus it is (—to one grief, to another ease)

In the matter of rose-water and of the rose, the decree of eternity without be-
ginning was this —

“That that (the rose) should be the lovely one of the bāzār (the harlot), and that
this (the rose-water) should be the sitter behind the veil (the chaste one) ”

(Possible) it is not that from Hāfiz's heart profligacy should depart
For, till the last of time will be that custom of first of time

- 2 To him whom they wish to keep in safety, kings give a ring On seeing the ring, the soldiery
do him no hurt
Thus, did Elizabeth send her ring to the Earl of Leicester
- 3 In love, when they reproach, love increaseth.

227

- 1 That friend by whom our house the (happy) dwelling of the Pari— was
 Head to foot, free from defect a Pari— was
- Acceptable to the (All) Wise of mine (is) that moon For his
 With beauty of manner, the way of one endowed with vision— was
- (My) heart said —¹ In hope of her in this city I will sojourn
 Helpless it knew not that its friend, a traveller— was
- Out from my grasp the malignant star plucked her
 Yes What can I do? The calamity of the revolution of the moon it— was
- 5 Not only from my heart's mystery, fell the screen
 Since the sky (time) was, screen rending its habit— was
- Sweet was the marge of the water and the rose and the verdure But
 Alas that moving treasure, a way farer— was
- Happy were those times which passed with the friend
 All without result and without knowledge the rest— was
- The bulbul (the true lover) slew himself through jealousy of this that to the
 rose (the true Beloved),
 At morning time (the last breath of life) with the morning breeze (the angel of
 death) splendour (of heavenly messages)— was

- 1 This poem Hāfiz composed some say on the sudden death of a friend and others on the death of his wife The mention of house maketh for the latter meaning
- 2 The moon signifies —
 Ali
 Muhammad
- 6 گنج (moving treasure) signifies —
 Karun's treasure
- 8 بلبل (nightingale) signifies —
 The true lover whose stage is the desired of all holy travellers
- گل (rose) signifies —
 the true Beloved (God)
- باد صبا (the morning breeze) signifies —
 (a) the morning breeze that causeth flowers to blossom and is the source of envy to the bulbul
 (b) the angel of death

O heart ! establish an excuse. For thou art a beggar , and here,
In the kingdom of beauty, the head of a crowned one——

was

Every treasure of happiness that God gave to Ḥāfiz,
From the auspiciousness of the evening-prayer, and of the morning-supplica-
tion,——

was

وقت سحر (morning-time) signifies —

the end of night which, for holy travellers, is the time of joy Here it means the last
breath, for the world is night—"man is asleep , after death, he will be awakened "

Which is the time of slumber and negligence. In the world, man's actions and conduct are the
source of penitence and of shame

The good deeds, because we did not them at first , the bad deeds, because we turned to them

حلوۃ گری (splendour) signifies —

the message-giving of angels from the great God to wretched slaves at the time of death.

The meaning is —

Through jealousy that, at the last breath, the angel of death should be the intervener between
the seeker (the true lover) and the Sought (the true Beloved, God),——the true lover
slayeth himself, saying —

" What if another became sharer of the true Beloved's splendour "

228, (134)

- 1 Trace of the (true) Beloved's mouth fortune—— giveth me not
 News of the hidden mystery, fortune—— giveth me not

With desire I died and within this screen (of divine knowledge) is no path
 Or (path) there is and its trace, the screen holder (the murshid)——
 giveth me not

For a kiss from His *lip* I surrender my life
 This (my life), He taketh not and that (the kiss), He—— giveth me not

The morning breeze drew His tress Behold the mean sphere¹
 In that, there the power of the whirling wind (to draw His tress) it (the
 sphere)—— giveth me not

- 5 As much as on the border compass like I go,
 The path to the centre, Time like a point—— giveth me not

In the end by patience sugar (of ease) appeareth But
 Safety, the bad faithfulness of Time—— giveth me not

(To myself), I said —“To sleep I will go and behold (in a dream) the beauty
 “of the true Beloved”
 But with sighing and wailing sleep, *Hāfiz*—— giveth me not

3 بوسه (kiss) signifies —

Readiness of acceptance of the true and the apparent word which is the source of joy to holy travellers

لب (lip) signifies —

A word that giveth life that bringeth from non existence to existence those becoming effaced

جان دانی (to surrender life) signifies —

To become effaced to go to the stage of non-existence

The true Beloved taketh not my life and causeth me not to attain readiness of acceptance of that life-giving word

For the acquisition of readiness of acceptance dependeth on the acquisition of non existence and of effacement

229, (208).

1. In the morning, to my pillow, vigilant fortune—— came
 (And) said —“(From sleep) arise! For that thy dear Khusrau (the true
 Beloved)—— hath come
- “A goblet drink, and, for seeing Him, merry of head, go
 “That thou mayst see in what fashion, thy idol—— hath come
- “O Khilvati, musk-pod opener! give the glad tidings——
 “That, from the desert of Khutan (from afar), a musky deer (the true Be-
 loved)—— hath come
- “To the (yellow) cheek of those consumed (with love in separation from Thee)
 my (bloody) weeping hath brought back a great (ruddy) lustre
 “Weeping, the helper of the (yellow-cheeked) wretched lover—— hath come ”
- 5 O Sāki! give wine, suffer no grief on account of the enemy or of the (true)
 Beloved
 For, to our heart's desire, that (the enemy) hath gone; and this (the true
 Beloved)—— hath come
- (In) joy of the (true) Beloved, Parī of face, give a cup of pure wine
 For ruby wine, the remedy for the grief-stricken heart—— hath come
- Again desirous of the eye-brow bow is the bird of my heart
 O pigeon! be expectant. For the falcon—— hath come
- When, the spring-cloud beheld Time's bad faith,
 On the lily and the hyacinth and the rose, its weeping (raining)—— came.
- When, from the bulbul, the morning breeze heard Hāfiz's utterance,
 At the spectacle of the sweet basil, ambergris-scattering, it (the breeze) ——
 came

3. Khilvati See Ode 67 Here it signifies the love of God, he is called “Musk-pod opener,” because he is “a morning prayer utterer,” acceptable to God.

8. The spring cloud raineth not on the lily, the hyacinth, and the rose. Nay, it weepeth, saying —“One day, Time will ruin the time of these.”

230, (188)

- 1 When in prayer, to me recollection of the curve of Thy eye brow—— came
(Over me such) a state passed that, into lament the prayer arch—— came

Now from me expect neither patience nor the heart of sense
For that patience, that (before) thou sawest to the wind all—— came

Clear, became the wine and intoxicated, became the birds of the sward
The season of being a lover and to foundation, the work—— came

From the world's quarters I perceive welfare & perfume
Gladness, the rose brought and joyous the morning breeze—— came

- 5 O bride of skill (the holy traveller) ! complain not of fortune (for that time
whereof thou complainest hath passed)
Adorn the chamber of beauty (thy own existence) For the bridegroom skill
understanding is—— come

O Yusuf of Egypt ! against Zulāikha, approve not tyranny
For the reason that on her, all this injustice through love—— came

The flowery heart allurers (the rose, the hyacinth, the sweet basil) all put on
jewels (of flowers)
Our heart ravisher, who is with beauty God given,—— came

Beneath their load, are the trees (persons), that have attachment (to the world)
O happy the (free) cypress (persons), who free from grief's bond,—— came

Minstrel ! of Hāfiz's utterance, utter a sweet ghazal
So that I may speak saying — 'Recollection of Time's joy mine——became

5. Stain not thyself by inclining to that exterior to God adorn thyself with purification and decoration. For He is thy seeker and is nearer to thee than thou art.

Sa dī saith —

The Friend is nearer to me than I am

This is the difficulty that far from Him I am

What shall I do ? To whom can one speak ? for He

(Is) in my bosom and excluded I am

231, (249)

1. O intimate friends (the crowd of lovers)¹ from the (true) Beloved's (black) tress,
 the knot (the forbidding of glories) open—— make ye
 Happy is such a night² it, with this union (with the tress), long—— make ye.
- 'Tis the court of the assembly of friendship, and collected are friends
 اِنْ يَكادِ, read ye, wide the door—— make ye.
- Between the lover and the beloved, great is the difference
 (O lovers) when the beloved showeth disdain, supplication—— make ye
- (The sound of) the stringed instrument and of the harp (cometh), with shout,
 speak ye,
 Saying —“To the message of people of mystery, the ear of sense —— make ye”
5. In this circle, every one who is not alive with love
 Over him, not dead, by my decree, prayer for the dead—— make ye
- The first counsel of the Pīr (Murshid) of the assembly was this world
 From ignoble associates shunning—— make ye
- By the Beloved's soul (I swear) that grief rendeth not your screen,
 If, on the bounties of the Work-performer (God), reliance—— make ye
- If from you, Ḥāfīz demand a great reward,
 To the lip of the Beloved, heart-cherishing, consignment of him—— make ye

1 رَلَف (tress) signifies —

Carelessness as regards the world.

شَبَّ (night) signifies .—

The world, which is the garment of the first, and the last, world

The explanations are —

(a) The world is a pleasant night. In talk of love, make ye it long, in carelessness and in foolishness, run it not.

(b) Be vigilant in the work of knot-loosening, for long is the night of vigilance

(c) From the blackness of the beloved's tress, long will be the night, for its blackness is superior to the sun's splendour and overcometh it.

2 اِنْ يَكادِ signifies —

A verse of the Kurān, uttered to repel the evil eye.

7. Ever your mystery remaineth hidden, if ye trust to God.

232, (140)

Elderly of head, into my head youthful love, — hath fallen

And that mystery (of love) that, in the heart, I concealed, out — hath fallen

From vision's path the bird of my heart went soaring

O eye (of my heart)! behold into whose snare, it (the bird of the heart) — hath fallen

O sorrow! that for that musky deer, dark of eye,

Like the musk pod much heart's blood into my liver — hath fallen

To every one to whom, I represented the burden of his grief

That one became helpless and again, in my name, the die — hath fallen

- 5 From the thoroughfare of the (gracious) dust of the head of your street is
Every musk pod that in the hand of the morning breeze, — hath fallen

Since thy eye lashes drew forth the sword, world seizing,

Many a slain one, heart alive (the true lover it is) that, on each other — hath fallen

Who cherisheth this cup, such that the tavern drinker

From its paradise perfume, out of himself, senseless, — hath fallen?

If the (valueless) black stone give (its own) life, it becometh not the (valuable)
ruby

What may it do? With its original (ill) nature, it, (the state of) ill nature — hath befallen

In this house of retribution (the upspringing of the world)

With the dreg drunkards (holy men), whoever in (strife) fell out (in wretched
ness) — hath fallen

- 1 That is —

Love such as youth feels I an old man feel

- 9 درد کسان (dreg-drinkers) signifies —

Holy men Because Muhammad and the liberal companion and the great Tabā'in (followers) had drunk all the pure wine

در ابدان signifies —

(a) to fall into strife

(b) peril

10. In the end, even the sigh of a heart will take its path
 From this heart-consuming fire that, on the dry and the fresh,——
hath fallen.

Lament ' that notwithstanding discernment, that bird, speech-weighing,
 Its path, thought attacked , and, into the snare of danger, it (the bird)——
hath fallen

Hāfīz whose happy hand hath the tress of idols,
 Into his head, a very powerful rival is it (the tress) that——
hath fallen.

233, (230)

- 1 If from thy garden I pluck a rose,— what may it be?
 (If) by thy lamp (of splendour), I see before my feet— what may it be?

O Lord (God) ! within the border of the shade of that lofty cypress
 If, a moment at ease, I consumed sate — what may it be?

O seal ring of Jamshīd auspicious of effort, at last
 If on the ruby of the seal ring thy reflection fall— what may it be?

Out from the house (of the brain) went my reason and, if wine be this (in
 effect),
 That, from the first I experienced in the house of my Faith—
 what may it be?

- 5 When the Zāhid of the city chose the favour of the King and of the Ruler
 If I choose the love of an idol (an illusory beloved)— what may it be?

On the (illusory) beloved and on wine, my precious life was expended
 Let us see, to me from that (the beloved) what may happen and from this (the
 wine)— what may it be?

I who in the street (the world) of idols (the true Beloved) had my abode and
 dwelling
 If (in exchange for this), thou give a place in the highest Paradise —
 what may it be?

That I was a lover the Khwaja knew and naught said
 If Hāfiz, also know that I am such a lover — what may it be?

234, (166).

- 1 O heart! consume. For deeds (of God) thy consuming—— maketh
The repelling of a hundred calamities, the midnight supplication —— maketh.

The reproach of the (true) Beloved, Parī of face, endure like a lover
Because, compensation for a hundred (acts) of tyranny, one glance——maketh

The screen from this world to the world of angels they rend for him,
Who, the service of the cup, world-displaying,—— maketh.

Of Masīha-breath and compassionate, is the physician of love (the murshid),
but,
When, in thee, he seeth no pain, to whom (is it that) remedy he—— maketh

- 5 Upon thy God, cast thou the work, keep happy of heart
For if mercy, the adversary maketh not, (mercy) God—— maketh.

Through sleeping fortune, I am vexed. It may be that vigilance
A prayer, at the time of opening of morning,—— maketh

Hāfiz consumed, and took not the perfume of the (true) Beloved's tress
Perchance, the guide of this fortune of his, the wind—— maketh.

- 4 To the sick, they give the remedy for sickness
If thou be a seeker of divine knowledge, the perfect murshid will show thee the path If thou be
not a seeker, what can he do?

235, (220)

- 1 For the congratulation of the Pir, wine seller (Muhammad), the morning breeze (Jibra'il)—— came
 Saying — The season of joy, and of pleasure, and of freshness and of sweetness is—— come

The air became Masih of breath and the dust musk diffusing
 Green, the tree became and into song the bird—— came

The oven (of beauty and of splendour) of the tulip the spring breeze enkindled to such a degree
 That immersed in sweat (of rose water) the rose bud became and into agitation, the rose—— came

With the ear of sense, listen to me and for ease, strive
 For to my ear from an invisible messenger, this matter of the morning—— came

- 5 From the bird of the morning (the Bulbul, the murshid) I know not the noble lily (the Ārif)
 What (sorrowful matter) it heard, that notwithstanding its ten tongues silent it—— became

From the thought of separation, come out (from thy own heart), so that collected (of heart) thou mayst be,
 Since when Alhriman went Surosh (Jibra'il)—— came

The assembly of affection is the place of society of the excluded—— what
 Cover the mouth of the cup for the *khurka* wearer (the Zahid) is—— come

- 1 This Ode is in congratulation of the appearance of Muhammad the last of the prophets
 The age of worship of Lat al uzza and Minah hath passed and the time of love and of divine knowledge come
 See the Kuran iv 116 xxxix 37 lxxix 19
 Jibra'il is for the prophets the road guide of Faith
- 5 When one heareth a sorrowful matter notwithstanding the eloquence wherewith it may have been uttered one remaineth silent
 سوس (the noble lily) signifies —
 The Ārif in whom — Who knoweth God his tongue is dumb
 What subtlety from the perfect murshid the Ārif heard with the ear of sense I know not that shell like he closed his mouth and having become the treasurer of that inestimable pearl sat in the abyss of the sea of unity and notwithstanding his eloquence became dumb

Pleasant speech, to thee I uttered bring pure wine,
 For, forth from us went the Zāhid and the wine-seller (Muhammad)—— came.

From the cloister to the wine-house, Hāfiz goeth
 Perchance, from the intoxication of austerity and of hypocrisy to sense he is——
 come

236, (118)

- 1 Come up hath the cloud azar and blown hath the breeze of nau ruz
The way of wine, I desire, and the minstrel who singeth hath arrived

In splendour (of beauty) the lovely (beloved) ones (are) and, ashamed of my
empty purse I am
O sky ! this shamefulfulness, how long shall I endure ?

'Tis the drought of liberality it is not proper to sell my own honour
For the price of the *khurka*, wine and the rose it is proper to buy

From my fortune, he will probably unfold a great work For, last night
I prayed and the dawn of creation dawned

- 5 With a lip and a hundred thousand laughs, the rose came to the garden
Thou mayst say — "The perfume of a liberal one in a corner it perceived

If, in the world of profligacy the skirt became rent, — what fear ?
In good name also, the garment it is necessary to rend

Those graceful words (of praise) that of thy ruby lip, I spake — who spake ?
And that tyranny that, from the tip of thy tress, I experienced —
who experienced ?

If the Sultan's justice asketh not the state of the oppressed ones of love
For those corner sitting, it is necessary to sever love of ease

On Hāfiz's heart, I know not who cast the arrow lover slaying
This much I know that, from his fresh verse, blood dropped

- 1 The first day of Firwardin when Jamshud sat on his throne is called —
(a) Nau ruz : amma
(b) kuchak

The sixth day of Firwardin is called —
Nau ruz : *khassat*

237, (218)

- 1 If, to limit (of his capacity), the Sūfī (the 'outward worshipper) drink wine (of love) to him, sweet may it—— be !
 If not, the thought of this work (of love) of his, forgotten—— be !

That one who can give up a single draft of wine (of sensual pleasure),——
 With the Beloved of his desire his hand in his bosom,—— be,

Who is that horseman, happy and joyful? Both worlds,
 Bound to the fastening of his coat, and to the standard of his shoulder,—— be

Said our Pīr —“ On the Creator's pen, passed no error ”
 On his (the Pīr's) pure sight, error-covering, afrīn —— be !

- 1 Sūfī signifies,—

(a) in the language of people of sharā' ahl-i-tasavvaf, a mystic, belonging to mysticism or to sūfism; an anchorite

(b) in the language of ahl-i-tasavvaf, ahl-i-zāhīr-i-sharā', one of outward religion

(c) in common language what the context demands.

The one of outward religion, who entereth upon truth (hakikat), when he hath travelled the stages of the sharī'at, and displayed desire for the paths of hakikat,—must display readiness in divine mysteries, and advance the foot

For, he is, as yet, a child, and not so acquainted with the mysteries that he can grasp them

If he preserveth not the stages, and, out of his own spirit, maketh further search, and revealeth the mysteries, this thought of love of his, forgotten be !

- 4 This couplet is of the number of abstruse couplets “The Creator's pen” signifies—

A pen, that (by reason of—“*The first thing God created was the pen*”) came from non-existence to existence, and wrote whatever of good or of bad, of beautiful or of ugly, that is in the world

In the Creator's creation-pen, was no error Nay whatever was decreed was by the Creator's skill and design, by His decree is whatever is of good or of bad in the world

On the murshid's pure sight, be afrīn ! For he is the repeller of error

See Odes 69 and 179, couplet 6

Whatever appeareth to be error is from our own short-sightedness

The second line may be,—

On His (God's) pure sight, sin-forgiving, afrīn !——may be

If a slave considering a deed to be good commit it, his reward (according to his knowledge of the sharā', original and derivative) is good

Thus a person censures a fornicator, so that his censure may be an example to him and to others

He is worthy of reward, although, that fornicator was, in his own mind, good

- 5 The King of the Turkan heard the speech of the adversaries
Of the oppression of Siyawash his a great shame—

be 1

Of the number of mirror holders of his (the beloved s) line (of down) and mole
my eye became

Of the number of the kiss snatchers of his (the beloved s) bosom and back my
lip—

be

Although through pride he uttered no word to me the poor darvish
A ransom for His sweet silent pistachio nut (mouth) my life—

be 1

If considering a deed to be bad he commit it although in truth the deed was good he is before
God worthy of punishment

Thus a man lieth with his own chaste wife thinking her to be a strange woman

Although the sharā punisheth him not yet by the decree —

All according to intention he is worthy of punishment

The perfect Pir beholdeth naught save God in his eye no other lodgeth in the vision of his eye
other hath no existence and in his eye naught save God hath evidence

For a fault such a Pir excuseth a disciple

A stream that springeth from a fountain is pure and clean Thence it passeth and at every
village taketh purity and impurity cleanness and uncleanness

Thus the slave free agent is rewarded or punished as he doeth

Every man hath two entrances —

(a) the heart and the soul

(b) lust and desire

Whatever cometh by way of the heart and the soul is good be it apparently good or apparently
evil

Whatever cometh by way of lust and desire is evil

When desire is according to the sharā and the mufti of the heart giveth approval—it is wholly
good

Thus lying with lawful women is doubtless good but when through lust desire is for a strange
woman—it is wholly evil

Sanat ul lah was a friend of Hāfiz and had for years pursued the art of writing

Though he wrote he wrote not well

By chance at an assembly Hāfiz saw and said —

O Sanat ul lah ! it is said that thou hast acquired excellence in writing Show to what
degree (of excellence) thou hast reached for into thy heart many a good thought hath
fallen

Sanat ul lah placed the written paper before him

Although the writing was not good yet when Sanat ul lah glanced at it and his own love
for him fell into his mind Hāfiz praised him

In exemplification of this incident Hāfiz wrote this couplet

- 5 The King of the Turkan signifies —

(a) Afras yab King of Turan

(b) The beloved

Siyawash was —

The son of Kaykaus the father of Kay Khusrau and son in law to Afrasiyab by
whom he was slain

See History of Persia by Malcolm or by Clements Markham

The intoxicated narcissus, (the beloved's eye), favour-doer, man-preserver,
 If it (the narcissus) drink lover's blood in a goblet, to it sweet may it—— be !

Hāfiz ! in thy service, the world became famous :
 In its ear, the ring of service of thy tress,—— be !

9 That is —

The world be slave of thine, and order-bearer of thy tress, O Hāfiz !

238, (142)

- 1 O Lord I in the street of the wine house (the corner of Hāfīz's heart), in the morning (the end of youth the beginning of old age), what tumult (of zikr) that was
 For the clamour of the lovely one and of the Sākī (the form of God that, at the beginning of zikr is the spectacle place of zakirs) and of the candle and of the fire grate (the fervour of divine lights, and the descending of endless bounties)—— was
- Love's tale, that is independent of letter or of sound
 With the reverberating drum and the shrieking reed, and the resounding shout (of the zikr of the zakirs in exceeding desire and delight)—— was
- That disputation (of hakikat), that, in that circle of phrenzy passed
 Beyond (the disputations of the illusory of) the college, and the proposition and the answer, and the question—— was
- From the glance (the glories of manifestations) of the Sākī (the adored God) my heart was in thanks But,
 From want of concordance of fortune, a little complaint mine—— was
- 5 Of that eye bold sorcery displaying I estimated.
 Many a sorcerer, like the (great) Samīrī in lamentation of its (sorcery)—— was
- To Him, I said —"On my lip, place a kiss"
 With laughter He spake — On my part this thus—— was
-

2 *دَلّ* (tumult) signifies —

The clamouring of distraught bulbuls and of all birds which from exceeding intoxication they make while it is not manifest what it is they say

Abdū l Kadir Ghilānī founder of the order of Kadirīs was the first to allow (1170 A D) the use of music (tambourines only) to mark the measure of the steps (of the darv sh dance) and to sustain the vivacity of their movements.

This practice was adopted by the—

Rafā'īs

Maulavīs

Bīdā'īs

Sādīs

Ashrafīs

The Maulavīs have added the shrieking reed (nai) open at each end On it many of the darvishes exquisitely play airs of a soft tender and pathetic expression

The convent of the general of the Maulavīs has a band composed of six different instruments

3 Zikr See Ode 172

5 Samīrī was a sorcerer

See the Kuran II 50 xx 96

From thy star, the auspicious view is in my path For,
Between the moon and my beloved face, opposition——

was

The beloved's mouth, that Hāfiz regarded pain's remedy
Alas ! how little of spirit, the time of manliness——

was

- 7 When between the moon and an auspicious star, opposition occurreth, the view of the star is auspicious.

239 (271)

- 1 In the morning time, me the opportunity of drinking one or two cups (of manifestations of glories) — had befallen
And into my palate from the lip of the Sāki (whose quality is discourse) wine
delight giving — had fallen

With the lovely one of lusty youth's time, again through intoxication
I desired restitution of conjugal rights But divorce (from youth's time) —
had fallen

I established the idea saying — 'Apart from that intoxicated eye, I will take
the corner (of retirement)
From the curve of his eye brow arch (like a terrible bow) my power of
patience — had fallen

O interpreter of dreams! give glad tidings For, last night to me the sun
In the sweetness of the morning sleep, (as an) ally — had fallen

- 5 In the stages of tarīkat wherever we travelled,
In glance playing ease, separation — had befallen

If through liberality the king had not been Yahī Nasratu d Dīn
From order and peace, the work of the country and of religion — had fallen

O Sāki! momentarily give the cup For, in the travelling of the Path
Who lover like was not, into hypocrisy — had fallen

That moment when Hāfiz wrote this agitated verse
Into the snare of longing desire the bird of his thought — had fallen

- 2 talak (divorce) signifies —
the releasing of the wife from the marriage-bond
rajaat (restitution of conjugal rights) signifies —
the returning and the bringing back of the divorced wife into her wife hood
The divorce of the time of youth from the time of old age is evident
The return of youth is impossible
- 4 This couplet describeth the conduct of a man who pretendeth ignorance of what he knoweth
- 5 In love playing I saw no ease

240, (119).

- 1 If, by my door, that holy bird (the true Beloved)—— come back
 To me, elderly of head, my passed life may—— come back.
- With these (my) tears like rain, I hope that
 The lightning of fortune, that departed from my sight, may—— come back.
- That one (the true Beloved), the dust of the sole of Whose foot was the crown of
 my head,——
 I will exercise sovereignty, if to me He—— come back.
- If, precious, I make not the scattering of the (true) Beloved's foot,
 For what other work, may the jewel of my soul—— come back?
- 5 In pursuit of Him (the Beloved) I will go; and to dear friends,
 If forth (from these troubles) my person come not, news of me may——
 come back.
- Its preventer is the twang of the harp (the talk of Ārifis), and the sweetness of
 sleep of morning (the carelessness of the careless) .
 If not, if He hear my morning sigh, He may—— come back
- From the roof of happiness, I beat the drum of a fresh fortune,
 If I see that to me, the moon of new journey (the young moon) may——
 come back.
- Desirous of the King's face like the moon, I am Hāfiz!
 A blessing, so that in safety, by my door, He may—— come back

- 5 Men will say —
 In love for such a one, such a one surrendered his life
- 6 The obstacles to the uplifting of the curtain between the seeker (the lover of God) and the Sought
 (God), and the preventer of the morning sigh from reading God, are —
 (a) the sound of the harp, the talk of Ārifis,
 (b) and the sweetness of sleep of morning, the carelessness of the careless
- Men are of two classes—common and special
 The obstacle of the common is carelessness, and of the special, the talk of the evening.
 See the second line, Ode 239, c. 4

241, (209)

- 1 The star (Muhammad) gleamed and the moon of the assembly (of the world)
 Of our affrighted heart, the consoler and comforter — became
 My idol (Muhammad), who to school went not and writing wrote not
 With a glance, the precept teacher of a hundred schools — became
 Now, became prosperous the joy of the palace of love
 When, its geometrician the arch of my beloved's eye brow — became
-

- 1 The star signifies —
 Muhammad because in the beginning he was an orphan contemptible and friendless
 Yet the splendour of greatness shone from his forehead
 The moon of the assembly signifies —
 Muhammad because at last he was the world's refuge
 The second line may be —
 Our heart became affrighted at every religion and rested in no religion For the truth of no
 religion was left to us
 This moon of the assembly became our consoler and path shewer
 Judged by the standard of human honour the glory of what mortal can compare with the glory
 of Muhammad ?
- 2 Muhammad is called — the illiterate Prophet The Kuran vi
 Muhammad had no other education than what was customary in his tribe who esteemed no lan-
 guage in comparison with their own (Arabic) their skill in which they gained by use not by
 books
 Muhammad insisted that the beautiful writings which he produced as revelations from God
 could not possibly be a forgery of his own because it was inconceivable that one who could
 neither write nor read should be able to compose a book of such excellent doctrine and of
 so elegant a style. See the Kuran xxix 47
 The Arabs valued themselves upon —
 (i) their eloquence and perfect skill in their own language
 (ii) their expertness in arms and in horsemanship
 (iii) their hospitality
 The orations were metrical (*pearls strung*) and prosaic (*pearls loose*)
 To keep up emulation among their poets the tribes met once a year at Ukaz & here for a whole
 of gold were placed in the Ka'ba
 Muhammad suppressed the assembly at Ukaz

(O Beloved!) to lovers, thy glance poured such a draught of wine,
That senseless fell (their) science, void of understanding, (their) reason——
became.

- 5 (Hāfiz!) make pure thy lip of the excess of wine——for God's sake
For, with thousands of sins, a mutterer to itself, my heart—— became.

Now, in the chief seat of the inn, the Beloved placeth us
Behold the city-beggar who, the chief of the assembly—— became!

By HIS (the true Beloved's) perfume, the sick heart of lovers (of God), like the
(swift) breeze,
For the cheek of the wild rose, and for the (dark) eye of the narcissus, a
ransom—— became

Fancy established the water of Khizr, and the cup of Kay Khusrau
With one sweet draught, the Sultan Abul-Farwāris, it (the fancy)——
became.

Like the precious gold of existence, is my verse Yes
The alchemy of this copper, the acceptance of the wealthy—— became

Friends, from the path of the wine-house, turn the rein
For, by this path went Hāfiz, and poor —— became.

In 688:5 A.D., Abū-l-aswad-ud-Dw'ālī, at the instance of Ziyād ibn Abihī, in the reign of Mu'āwiyat, devised coloured dots to distinguish the vowels

In 694 2—713 6 the secretaries of Al Hajjāj, Governor of Al 'Irāk, devised the points whereby the fifteen alphabet characters suffice for twenty-eight letters, and whereby written Arabic can with certainty be read

In 718:5—791 2 Al Khālīl ibn Ahmad devised the marks that are now used in written Arabic.

In 786, Arabic prosody was digested into rules, see M Stanislas Guyard's *Théorie Nouvelle de la metrique Arabe*

The year of the Hījra is 622 A D

- 5 This may be addressed to the beloved.

7. This is a description of exceeding longing

As the breeze becometh a ransom for the rose and the narcissus, so, by reason of the true Beloved's perfume that reached the rose and the narcissus, a ransom for them, the sick heart of lovers (of God)——became

- 8 Khizr See Ode 89.

Kay Khusrau See canto 42 of the translation (out of the Persian) of the *Sikandar Nāma* Nizāmi by Wilberforce Clarke.

242 (126)

- 1 Who is that one who, by way of manliness, fidelity with me will—— make
(Who) in respect of an ill doer like me once a good deed will—— make?

First to the sound of the harp and of the reed, me His (the true Beloved's)
message, he will bring

Then with a measure of wine fidelity with me he will—— make

The Heart ravisher for whom my soul withered by whom, the desire of my
heart opened not

Of Him, one cannot be hopeless Perchance loving kindness He may—— make

I said — 'So long as I have been (Thy lover) I have not loosed a knot from
that (Thy) tress

He said — "I have ordered it (the tress) With thee readiness (in having its
knots unloosed) it shall—— make

- 5 (O Murshid!) the wool wearer, sullen of disposition (the hypocrite, captive to
lust in whom love hath no part) hath not perceived love's perfume

Of its (love's) intoxication, utter a hint, that, abandonment of sensibleness (and
the choosing of the intoxication of love) he may—— make

A beggar, void of mark, like me! A Friend (God) like that was difficult to (ob-
tain)

Hidden pleasure with the common bazar haunter where doth the (great) Sultan
—— make?

'Tis easy if from that tress full of twist and turn I experience tyranny
Of its bond and chain what grief (is) that one's who coming and going may
—— make?

1 The fidelity is —
to do all that mentioned in couplet 2

7 Avyar signifies —
a man who cometh and goeth

Iyyar signifies —
a horse moving in gallop in every direction

243

- 1 If the heart draw me to musky wine it befitteth
For from austerity and hypocrisy the perfume of goodness cometh not

If all the people of the world forbid me love
(\et), that which the Lord commandeth, I shall do

Sever not hope of the bounty of blessing For the nature of the Merciful (God)
Pardoneth sin and lovers forgiveth

The dweller of the circle of zikr, is the heart in the hope
That, the circle (knot) of the Beloved's tress tip, it may loose

- 5 For thee whom God hath given beauty and the chamber of fortune
Is what need that, thee, the attirer should attire ?

Pleasant is the sward heart alluring is the air pure is the wine
Now, save the joyous heart, naught is wanting

Beautiful is the bride of the world But keep sense
For into no one's bond, cometh this young maiden

Void of the cypress and of the tulip this sward (the world) will not remain
One continually goeth another continually cometh

Ask not the heart of our beggarly disposition and behold
For whatever is,—in the mirror of the face appeareth

- 10 To her, coaxingly, I said — 'O moon of face ! what will it be if
' With a piece of sugar (a kiss) from thee a heart shattered one resteth ?

Laughingly, she spake saying — ' Hāfiz ! for God's sake think not
' That, my moon face, thy kiss shall stain

- 3 Otherwise—

Greedily desire not the bounty of blessing
tama ma bar signifies — Greedily desire not
" bur Sever not hope

- 4 Zikr See Ode 172

- 7 ١٥ (chaste one) signifies —

(a) a young virgin retired veiled

(b) a lady true to the marriage bed and veiled abroad

244, (121)

- 1 Every one, who on account of shame, away from the head of Thy street,——
 His work proceedeth not, and, at last, to shame, he—— goeth,
 By the light of guidance (of Muhammad, or of the murshid), the holy traveller
 seeketh the Path to the (true) Beloved.
 For to place arriveth not he, who, in error,—— goeth
 At life's end, from wine and the (true) Beloved, take a pledge (of pleasure)
 Alas, the time that wholly in idleness—— goeth!
 O guide (the true Beloved, or the murshid) of the heart-lost! for God's sake, a
 little help
 For if the stranger findeth not (the path), by the guide, he —— goeth
 5 The order of sobriety (piety) and of inebriety (impiety) all is at an end.
 None knoweth to what state at last, he—— goeth.
 The Kārvān, whose guide is God's grace
 In life's enjoyment sitteth, and to greatness—— goeth.
 Hāfiz! from the fountain of philosophy, bring to hand a cup (of wisdom)
 It may be that, from the heart's tablet, the picture of ignorance——
 goeth

4 **عرب** (stranger) signifies —

(a) one who hath gone far from his native land, and hath given to the wind his joy
 In this world, man is a stranger left far from his native land, steed driven to this halting-
 place.

(b) Hāfiz, or any holy traveller

The first line may be —

O guide! for God's sake, a little help to the heart-lost

5. Thou callest that one pious, and this one impious This is all at an end, for none * * *

245 (219)

- 1 At morning time a perfume from the (true) Beloved's tress the breeze (the fragrant murshid whereby the traveller's heart blossometh)—— brought
 Into action our heart distraught for Thee—— brought

(When my heart heeded not the murshid, and turned to sensuality), from the garden of the chest, I up plucked that pine branch (the heart intent on evil) From grief for which every rose that blossomed (only) the labour load (of the thorn)—— brought

From fear of the plunder of His eye I released my bloody (sinful) heart But (at the time of turning back) it (my heart weeping blood) spilled blood on the path In this way it (the heart), it (His eye)—— brought

From the roof of his palace I beheld the moon's splendour (the Beloved's face) From shame of which its face to the wall the (resplendent) sun—— brought

- 5 In season and out of season, forth to the voice of the minstrel and of the Saki I went

For with difficulty on account of the heavy road news, the messenger—— brought

The way of graciousness and of kindness, altogether is the gift of the (true) Beloved

Whether the (Muslim) rosary He ordered or, the Christian cord He——brought

May God pardon the frown of his eye brow although powerless it made me (Perchance) in grace to me sick a message (from the true Beloved), it—— brought

O happy that time and that hour (the state of attraction of the Heart Possessor) when that knotted tress of His

Brought out (captivated) my heart a great deed confession whereto the bold enemy (lust, whose approach is by deceit)—— brought

1 Strictly throughout this Ode used to bring should be substituted for brought

2 ^{صنوبر} (pine branch) signifies —

(a) The illusory beloved

(b) Whatever is in man's heart and therefore beloved

From my chest I pluck out that pine-branch (the person or the thing beloved) through grief for
^{wh m}_{wh f h} is naught save toil

4 The sun brought its face to the wall signifies —

The falling of its rays on the wall at the time of its ascending the heavens

From envy (of the perfume) of the thread of the (true) Beloved's hair, to the wind
of the air, gave

The breeze every musky pod that, from Tātārī, He (the true Beloved) —
brought

10 Last night, I wondered at Hāfiz's cup and goblet

But, I argued not For them, like a Sūfī, (in exceeding delight and desire), he
—— brought.

246 (262)

1 Every one who, his heart collected and the beloved acceptable — hath
Happiness became his fellow companion and fortune his fellow sitter he hath

Much more lofty than reason is the court of the fold of love
That threshold that one kisseth who his life in his sleeve — hath

(O beloved !) thy small sweet mouth is perchance Sulaimān's seal
For the world beneath the seal stone, the picture of the seal of its ruby (lip) — hath

The ruby lip and the musky hair, when His is that (the lip) and His is this (the hair)
Of my Heart ravisher, I boast, because this and that His beauty — hath

5 When thou art on the surface of the land (yet living) regard powerfulness
plunder (take profit of it be not careless)
For beneath the surface of the land (in the grave) many a non powerful one hath
Time —

O opulent one ! with contempt regard not the weak and the poor
For, the chief seat of honour, the (poor) Fakir the road sitter — hath

The turner (aside) of calamity from the soul and the body, is the prayer of the poor
Who experieneeth good, who from that harvest, shame of the (poor) eorn gleaner — hath?

3 Sulaimān See the Qur'ān —
succeeds David xxvii 6

• his power over the wind xxi 81 ; xxxviii 35
gives judgment xxi 79
receives Queen Balkis xxvii 23
is tricked by devils ii 101
orders horses to be killed ; is deprived of his seal ring xxxviii 30 33
dies xxxiv 13

7 بگ داسی (to have shame) signifies —

To keep back from gaining profit

O beloved ! thou who keepest back the eorn gleaners (the poor) from the harvest of thy beauty
and therefrom allowest them not to pluck profit what profit hast thou ?

From them withhold not the harvest of thy beauty For their prayers are the turners aside of
calamity from the soul and the heart

O breeze ! utter a secret of my love to the sovereign of the lovely ones,
 Who, as the meanest slave, a hundred (mighty) Jamshīds and Kay-Khusraus
 ————— hath

If he (the beloved) say —“ A poor lover like Hāfiz I desire not ”
 Speak ye to him, saying “ Imperial sway, the beggar, road-sitter—— hath ”

8 Lovely ones See Ode 209, c 5

9 See c 6,

247 (175)

- 1 'Tis a long time and the Heart possessor (God) a message—— sent not
A letter wrote not and a salutation,—— sent not

A hundred letters I sent and that sovereign of horsemen
A messenger hastened not, and a message—— sent not

To me like a wild beast reason affrighted
One deer of gait, partridge of strut (messenger) He (the heart possessor) —— sent not

He (the true Beloved) knew that (through separation from Him) the bird of my
heart would go from my hand (would die)
Yet of that chain like hair a snare He—— sent not

- 5 Complaint¹ that Sākt (the true Beloved) sweet of lip intoxicated
Knew that I was wine sick and a cup of wine —— sent not

As long as I boasted of excellences and of the stages (of divine knowledge)
To me any news of any stage (of divine knowledge) He—— sent not

- 1 سلام salutation couplet 1 یک messenger couplet 2
کلام letter 1 عالا slave 2
اھر روسی couple 3 one of deer gait } hidden inspirations
کنک حرام 3 one of partridge-gait }

signify events whose descending on the hearts of Ārifis is undoubted; and is of the essence of God

These events draw them at every stage to ascent; and again for trial sake to descent
In the state of kabz (contracting) Hāfīz wrote this Ode

To himself he saith ~

A long while kabz overpowered me no event of manifestations occurred A hundred times
I displayed patience submission grief broken heartedness and good doing but that
king of horsemen sent me no messenger

- 3 The second line may be —
The one of partridge strut (the messenger) the one of deer gait (the true Beloved)—— sent not
Me He remembered not and me union gave not

Hāfiz! be with respect. For appeal is none
 If a message to a humble slaye, the King——

sent not.

7 Wā khwāst signifies —

Muhāsiba	an account
mutālība	a demand
bāz <u>kh</u> wāst	an investigation
dar <u>kh</u> wāst	an appeal

248 (127)

- 1 O thou whose pistachio (mouth) laugheth at the tale of candy !
 (Of thy laughter), I am desirous For God's sake one sweet smile—smile

Where my (resplendent) beloved with sweet smile breatheth
 O pistachio ! who art thou ? For God's sake to thyself laugh not (for there
 no splendour is thine)

(Equality) with thy stature (even) the (lofty) Tuba tree (of paradise) cannot
 boast

By this tale, I pass For long becometh the matter

If sullenness thou display or if reproach thou make,
 The allied friend of the man self approving we are not

- 5 Of the perturbation of my state acquainted how becometh
 That one, whose heart captive to this noose became not ?

Thou wishest not that a river of blood should gush from thy eye ?
 On the constancy of society of rosy ones bind not thy heart

Brisk is the market of desire Where is that candle face (the beloved) ?
 So that oh the ruddy fire of his face soul and heart I may make rue (may
 scatter)

Hāfiz ! the glance (with eye brow and with eye) of the saucy ones thou
 abandonest not

Knowest thou where thy place is—Khwarazm, or hujand ?

3 See Ode 88

8 Khujand is a village in Turkistan

Khwarazm and hujand are renowned for their lovely ones saucy of eye tyranny (of love)
 practising

249, (190).

- 1 From desire (of the beloved), I restrain not my hand until my desire——
cometh forth
Either to the beloved, my body reacheth, or, from the body, my soul——
cometh forth
Every moment, one cannot, like the unfaithful ones, take another beloved
Together, are we and the dust of His street, until from the body, the soul——
cometh forth
The soul is on the lip (ready to depart), and vexation in the heart For, from
this mouth,
Not a single desire taken, from the body, the soul—— cometh forth
From regret for His mouth, to straits cometh my soul
From that mouth, the self-desire of those short of hand, how——
cometh forth?
5 (O beloved!) after my death, open my tomb; and behold
From the fire of my heart, smoke from the shroud—— cometh forth
Arise! since,—on account of thy stature and standing, of the sward,
Into the bosom, the cypress cometh, and the pomegranate——
cometh forth
In the hope that, into the garden, a beautiful rose like thy face may come,
The breeze cometh, and momentarily, around the sward—— cometh forth
Show thy (lovely) face,—a whole people go lamenting and wailing (in love for
thee)
Open thy lip (to speak),—from man and woman, cry—— cometh forth
Fifty barbed hooks, hath every coil of thy tress
In that coil, this shattered heart, how—— cometh forth?
10 To myself, I spake saying —“From him (the beloved), up-pluck thy heart ”
My heart said —
“This is the work of that one, who with himself (victorious)——cometh forth ”

In the crowd of love players, they make mention for his good
Wherever in the assembly Hāfiz's name—

cometh forth

11 The first line may be —

(a) In the crowd of love-players they speak saying — His mention be for good !

Thus do they speak of a friend

(b) In the crowd of love players they utter the mention for his good

One may say —

zīkrash ba khair bad !

īkr i khair i o

250, (259).

- 1 If, to the moon and the Pleiades, comparison of thy face they—— have made,
 By conjecture, a form unseen, comparison they—— have made
- Out of the tale of our love, tumult exciting, (only) a little is
 Those (love) tales that, of Farhād and of Shīrīn, they—— have made.
- O Sākī! give wine. For, by the decree of eternity without beginning, deli-
 beration is none (all is decreed)
- Not worthy of deliberation is what decreed, they—— have made.
- (In tyranny of love), no long eye-lash or glance of sorcery made
 What that dark mole and musky (fragrant black) tress (of the beloved)——
 have made.
- 5 At the earthen pot of the profligates, look not with contempt
 For, the service of the cup, world-viewing, these companions—— have made
- Of wisdom, how knoweth the stranger! Into thy bosom, draw
 The daughter of the vine, whose dowry, the cash of reason, they ——
 have made.
- (By wretchedness, humbleness, weakness), portionless of the cup of wine of
 liberality are the dusty ones (the lovers)
- This (practice of) tyranny, behold that with (wretched) lovers, they——
 have made.
- Fit for preying and capturing, is not the long wing-feather of the (impudent)
 crow and of the (filthy) kite
- This favour, the associate of the noblest species of the falcon and of the royal
 white falcon, they —— have made

1 To thy face, the moon and the Pleiades have no similitude Their comparison is error

2 Farhād See Ode 72.

3 Then, in wine-drinking, what crime?

7 کاس signifies —
 a cup of wine, wine.

8 The two kinds of falcon signify —
 Beloved ones, or perfect disciples

The crow and the kite signify —
 Those who are not beloved ones, hypocritical Zāhids

The dust of the street of Heart ravishers hath the perfume soul giving,
Hence the perfume place of musky (fragrant) reason lovers—— have made

- 10 (O beloved ¹) one (piece of) sugar (a kiss) was our reward and no indulgence
gave thy lip
Justice for it (thy lip) give thou thyself This, (is it that) those sweet lips (of
thine)—— have made

From the ruddy fire of their tinted cheek momentarily the lovely ones
Breaches in the heart and in the faith of Zahids —— have made

The poetry of Hāfiz that wholly is the description of your beauty
Wherever they have heard with sincerity its laudation they—— have made

11 Lovely ones See Ode 209 c 5

251.

1. O sweet idol¹ by art, thy beautiful form,—— they have established.
 Thou mayst say —“With the sweet soul, the picture of thy lip——
 they have established.”

Thy fresh hair and cheek, I found pleasing and heart-alluring ·
 Around the wild rose, a canopy of ambergris-dust,—— they have established

For (welcoming) the arrival of the troop of thoughts of thee, men,
 In the dominion of the eye, the decoration of coloured tears,——
 have established

The work of thy tress is musk-scattering. But now,
 For good counsel sake, on the musk-pod of Chīn a suspicion (of musk-scatter-
 ing)—— they have established

- 5 O Lord¹ is that the face; and about it, the cap-fastening?
 Or about the gleaming moon, the (glorious) constellation of the Pleiades (is it
 that)—— they have established?

The praise of my love, and of the beauty of the beloved's face had been all
 That, before this, on Farhād and Shīrīn,—— they have established

Hāfiz¹ utter the essence of truth, that is love's mystery
 Save this (mystery), the rest (is) a mere fancy by conjecture (that)——
 they have established.

1 The second line may be —

Thou mayst say —“With the soul of (beauteous) Shīrīn, the picture of thy lip they——
 have established

6. Farhād. See Ode 72.

252

- 1 The perfume of musk¹ From Khutan the morning breeze—— cometh
What is this wind, wheoce thy perfume—— cometh?

From the pocket of the breeze the perfume of the musk of Khutan whirleth
Perchance, from the country of Khata a great Karvan—— cometh

From Him I take not off my heart so long as from my body the soul goeth not
Listen For, from my speech, the perfume of fidelity—— cometh

O heart¹ before the arrow of grief for Him prepare not the shield of the chest
The eye, close up For, from the lofty air, the arrow (of fate)—— cometh

- 5 Love for thy eye brow, ever asketh me
A king is he, to whom recollection of the beggar—— cometh

From my tears often (it was) that into the clay thy foot descended
Of thee, to the man of my eye, awe—— cometh

Hafiz! abstain not from wine For, again to the garden, the rose
For the sake of pleasure, with a hundred ornaments and decorations ——
cometh

253, (196)

1. The day of union of friends—— remember :
 Those times, remember—— remember !
- At this time, fidelity in none remaineth,
 The faithful (that are gone) and (the fidelity of) beloved ones,—— remember !
- From the bitterness of grief (of separation from the beloved) my palate hath
 become (bitter) like poison
 The tumult of the drinking (of bumpers) of wine-drinkers—— remember !
- Although free of recollection of me, are friends
 Them, on my part a thousand times,—— remember !
- 5 Entangled, I am in this bond of calamity
 The endeavour of those upright ones—— remember !
- Although in my eye, are a hundred streams
 The Zinda-rūd of gardeners—— remember !
- Well, in the thought of grief, I am fixed .
 The remedy of those grief-consolers—— remember !
- (Mystery-keeper, none), after this, the mystery of Hāfiz un-uttered remaineth .
 Alas ! the (passed) mystery-keepers—— remember !

1 In Persia this couplet is well known, and is quoted by friends in letters.

3. By listening to the tumult, the bitterness may be assuaged

6 The student will note —

دوستداران یاد باد couplets 1, 3, 5, 6, 7.

راں وفاداران „ 2, 8

ایشان را „ 4

Thus, we can say —

dostdārān yād bād

az „ „
 „ rā „

The Zinda-rūd is the river Zinda, at Isfahān famed for its pleasant gardens and palaces

254, (242)

- 1 Wonderful harmony and great melody my minstrel of love — hath
 Every picture of the hidden (divine knowledge) that he striketh path to place
 ————— hath
- Void of the wailing of lovers be not the world
 For a note pleasant of melody and joy giving it ————— hath
- Although neither gold, nor force hath our Pir dreg drinking,
 Happily a God sin forgiving error covering he ————— hath
- 1 (O true Beloved!) keep my heart great For this sugar worshipping fly (the
 heart),
 Since Thy desirer it became the pomp of the (auspicious) Huma ————— hath
- 5 Far from justice it is not if of his state inquireth
 That King (the true Beloved), who, in his neighbourhood a beggar (me) ————— hath
- To the physicians I showed my bloody tears They said —
 'Tis love's pain and the remedy (for it), the burning of the liver ————— hath
- The tyranny of the¹ glance learn not For in love's order
 Every work, a reward and every deed a requital ————— hath
- That idol of the young Christian, the wine seller, well said —
 Enjoy the joy of that person's face, that purity ————— hath
- O King! Hāfiz a sitter of thy court reciteth the fatiha
 And from thy tongue, the desire of a prayer ————— hath

- 1 The second line may be —
 Every musical note that he striketh path to place (musical mode) ————— hath
- 4 The fly (the heart) is called sugar worshipping because it desireth the sweet lip of the Beloved
 Huma See Odes 4 50
- 6 That is love's malady is irremediable
- 7 It is unnecessary to learn the tyranny of the glance for the result of tyranny is evil
- 9 Fatiha is chapter 1 of the Kuran

255, (256).

1. In this city is no idol that, our heart,—— taketh
 If fortune be my friend, hence my chattels, it (fortune)—— taketh.

Where is a companion, disdainful and intoxicated, before whose generosity,
 The mention of his desire, the heart-consumed lover—— taketh?

O gardener (outward worshipper) ! careless of the autumn (the resurrection-day), I behold thee
 Alas ! that day when thy beautiful rose (of desire) the wind of death—— taketh.

Time's highwayman (Shaitān) hath not slept. Of him, be not secure,
 If thee, he hath not taken to-day. For, to-morrow, thee he—— taketh

5. The ass (the Israelite), the shout-like bellow of the ox (of Sāmīrī) deceiveth
 Reflection from the effulgent sun, (the obscure star) Suhā when—— taketh?

In fancy, I play all this idol (verse) in this desire,——
 Possibly, the mention of the spectacle (of verse) a master of vision—— taketh.

The science and the eloquence that, in forty years, my heart acquired,
 I fear that, as plunder, that intoxicated narcissus (the sorcery of the beloved's eye)—— taketh

With miracle, sorcery maketh not equality. Safe be
 Who is Sāmīrī that, from the white hand (of Mūsā) superiority he—— taketh

Although Love's path is the ambush-place of bowmen,
 Knowing, whoever goeth,—profit from enemies—— taketh

5 Literally—

To the ass, the shout-like bellow of the ox giveth deception.
 Sāmīrī See Ode 123, c 8.

- 6 Nām-i-tamāsha burdan (to take mention of the spectacle) signifies —
 to desire the spectacle.
 See couplet 2

8. pālu zadan (to associate together, to boast equality) signifies :—
 to make equality.

- 10 The obstacle of the heart straitened one's path is the crystal glass of wine
 From thy hand, put it not lest from thy place, thee grief's torrent—— take

Hāfiz! if the beloved's intoxicated eye seek thy life,
 Clear out the house (of the heart) of life and let it go so that it (thy life) it (the
 beloved's eye) may—— take

- 11 Make void the house of thy heart or thy existence of aught exterior to God

256, (152).

On account of the new moon (of the 'id), on the eye-brow of the 'id, the world
drew indigo (applied kuhl)

On (in) the (curved) eye-brow of the beloved, the new (crescent) moon it is
proper to see

Like the (round) back of the new moon, my stature became broken ,
Like indigo, my beloved again drew the bow of the eye-brow.

(O Beloved !) cover not thy face , and of the people's gaze, be not distressed
For, on thy face, thy (soft) hair chaunted and breathed "va in yakād."

Perchance, at morn, in the sward, the breeze swept over thy body,
Since, with thy perfume, the garment on its body the rose rent like the morning
(rent from night).

- 5 The harp was not, nor the stringed instrument, nor the rose, nor wine
For, stained with grape-wine and date-wine, was the rose of my existence.

Come , so that, to thee, I may utter the grief and the distress of my heart
For, without thee, power of speaking, or of hearing, I have none

(Even) if life be the price of union with thee, the purchaser I am ,
For the good thing (union), at whatever price he saw, the penetrating one pur-
chased.

Spill not the water of my tears For, without thee, far from thee, (the state of
my face is this) —

Like the wind (swiftly), it (the tear) went; and, into the dust of the Path, fell

When the (resplendent) moon of thy face in the (dark) evening of thy tress, I
beheld,

Luminous like the day, became my (dark) evening by thy (resplendent) face

3 This couplet refers to a passage in the Kurān—

"Those who are infidels," which they utter against the evil eye

در خط شدن (to go into line) signifies —

to be distressed , to be senseless and restless

8 To spill the honour of one that loveth thee so much is improper

10 (Ready to depart) my soul reached the lip and (yet) desire was not accom-
plished
To an end reached my hope to an end (fulfilment) reached not my desire

O sphere! expect naught from time's convulsion
As, on the world's face the morning (the sky) in this way laughed (so it will
laugh)

On account of thy tress my heart was distraught I know
That before thy face, on itself like the flashing lightning it flashed

Some words through desire of thy face, Hāfiz wrote
In his verse read (the pearls) and like pearls, put (the verse) in thy ear

257, (202).

- 1 Last night, to the wine-house (the Ārif, the comprehender of truths), Hāfiz,
sitting in khilwat,—— went
From the head of his covenant, he departed ; and to the head of the cup,——
went
To him, in dream, the mistress of youth's time had come
With elderly head, lover and distraught he—— became
A young Magian, the highwayman of truth and of heart, passed
In pursuit of that Friend (God), a stranger to all else, he—— became.
The (ruddy) fire of the cheek of the rose consumed the bulbul's harvest (of
existence) .
The moth's calamity, the laughing face (the burning wick) of the candle,——
became
5 Evening and morning, our weeping—thanks that it was not lost —
A peerless jewel, a drop of our raining (weeping) —— became
Yesterday, the distraught Sūfi who broke the cup and the goblet
Yester-night, by one draught of wine (of love), wise and learned—— became

- 1 Last night, Hāfiz, contented with dry austerity, went to the wine-house (the stage of love and of
divine knowledge) , broke the covenant of the Lords of outward forms , practised love, and
became a lover
Hāfiz (the perfect Ārif), sitting in khilwat, uttered not a word of divine knowledge.
From the head of his covenant (not to reveal God's mystery) he departed , to the head of the
cup (of wine of love) went, and becoming intoxicated with love, revealed love's mysteries
If Zāhid be read for Hāfiz we have—
Last night, the Zāhid, outward worshipper, came forth from outward worshipping , entered
upon love's path , joined the perfect Ārif , broke the covenant that he had established
with his outward companions , came to wine—the ennobling and the examining of the
heart), and, in it, ended his work with fellow-travellers.
Khilwat See Ode 67
3. معلى (young Magian) signifies .—
Glories without the essence of God, which, at the beginning of the mystic state, appear to
the holy traveller
The glory of glories round about the Zāhid passed When the Zāhid found Him his friend,
he hastened to him, and one with him became

The narcissus (the perfect beauty) of the Sāḳī uttered a spell of sorcery
 The assembly of sorcery, the circle of our religious readings— became

Now the stage of Hāfīz is the banquet place of Kings (For)
 To the Heart possessor (God) his heart went to the (true) Beloved his soul
 went

7 ذ (readings) signifies —

- (a) Portions of the Kuran recited on different lines
- (b) The daily prayers

The explanations are—

- (a) In whatever place of outward worshippers we made a circle we performed a ḥikr
- (b) We rested in the circle of the praisers of God (utterers of ḡikr) and heard their admonitions In his place we sing the tale of love and for hearing truths of divine knowledge turn into the murshid's assembly

Common folk consider the hearing of truth of divine knowledge only a tale

8 ذ signifies —

- (a) went in couplets 1 and 3
- (b) became in the other couplets

258, (266).

- 1 From the tablet of my heart and soul, Thy image, ever—— goeth not
 From my recollection, that proudly moving cypress ever—— goeth not

O true (Beloved¹) from my distraught brain, the image of Thy cheek,
 By the sky's violence and time's wrath,—— goeth not

In eternity without beginning, covenant with Thy tress-tip, my heart estab-
 lished
 Tili eternity without end, it draweth not forth its head, and, from the head of
 the covenant,—— goeth not.

Save the load of grief for Thee, whatever is in my wretched heart,
 Goeth from my heart, but from my heart that (grief's load)—— goeth not

- 5 In my heart and soul, my love for Thee hath taken a place, such
 That (even) if my head (life) goeth,—from my soul, my love for Thee——
 goeth not.

If for the pursuit of lovely ones, my heart goeth, 'tis excusable
 It hath (love's) pain What may it do if, for remedy-sake, it—— goeth not?

Whoever head-bewildered like Hāfīz, wisheth not to become
 Giveth not his heart to lovely ones, and, in pursuit of them,—— goeth not.

1 See Hindley's Persian Lyrics, p 65

7 "Lovely ones." See Ode 209, c 5

259

- 1 Love for Thee, the plant—— of perturbation became
 Union with Thee the perfection (height)—— of perturbation became
- In the sea of union, (is) many a drowned one who at last
 With a head in the state—— of perturbation became
- Remaineth neither union nor the uniter
 There where the imagination—— of perturbation came
- From every side whereto I applied my ear
 The sound of the question—— of perturbation came
- 5 Show me one heart in whose path
 On the face no mole (dark spot)—— of perturbation came
- With grandeur's perfection became crushed
 That one, to whom the glory—— of perturbation came
- Head to foot Hāfiz's existence
 In love, the plant—— of perturbation became

260, (179).

1. Last night, He (the true Beloved) came , and His cheek, He——
had enkindled
 Let us see, the grief-stricken heart (of the lover), how He——
had consumed
 The custom of lover-slaying , and the way of city-upsetting
 Was a garment that, on His form, He——
had stitched.
- Rue for His own face, He (the true Beloved) regarded the lover's soul
 And, for this work (of consuming the lover), the (ruddy) fire of His cheek, ——
had enkindled
 The (black) infidelity of His (dark) tress attacked the path of faith and that
 one of stony heart,
 In its (faith's) path, a torch (formed) of His ruddy face, ——
had enkindled
- 5 To hand, much blood my heart brought , but, my eye (with bloody tears)
 spilled it .
 Allah, Allah ! (this blood) who had expended , who——
had collected?
- The (true) Beloved, sell not for the world (and in the world's attachments be
 not foot-bound) For, much, it profited not
 That one who, for base gold, Yūsuf, ——
had sold.
- Although, outwardly, He spake saying —“ I will cruelly slay thee,” I saw
 That secretly towards me, heart-consumed, His glance ——
had been.
- He spake, and sweetly spake .—“ Hāfīz ! go , and burn the khırka ”
 O Lord ! from whom, this (power of) base-coin recognising (is it that) He ——
had learned?

4 To the last line, add —
 So that, easily, He might conclude his work.

8 Khırka See Ode 124.

261 (225)

- 1 By the sword (of inclination) of thine the slaughter of this shattered one decreed, it—— was not
 If not, by the glance of sorcery of thine, a fault it—— was not

O Lord ! lustre how hath Thy beauty's mirror
 Wherein, to my sigh the power of impression—— was not

- 1 At the time of separation from his murshid Hāfīz wrote this Ode
 shattered signifies —
 wounded For to the limit of his nature man is wounded with love's arrow but through
 exceeding carelessness knoweth it not
 سمر (sword) signifies —
 inclination,
 بقدر (decree) signifies —
 measuring Possibly God most high on the day of eternity without beginning measured out
 to each one—deeds conduct riches lives lusts and other things and recorded them in
 the mother of books (the Kurān)
 To the murshid at the time of separation the holy traveller representeth his state and with
 humbleness saith —
 " ~ him to attain perfection through thy
 I part
 2 When one breatheth on a mirror the mirror becometh clouded
 Although I weep and wail towards me thou inclinest not by me passest not and on me
 pity shonest not
 sigh signifies —
 The revealing of the defects of the holy traveller the hearer of these perils
 If the couplet be addressed —
 (a) to the perfect murshid
 What essence hath the mirror of thy beautiful nature that our faults affect it not although
 it bringeth to existence (showeth) faults and thy heart by the exigency of humanity
 becometh wounded ?
 (b) to the Hidden Murshid (God)
 O Lord God ! what essence hath the mirror of Thy beauty (the collection of laudable
 qualities) that within it it bringeth not forth the effects of my offences and sins
 Although our sins become great by the decree
 His mercy surpasseth His anger He displayeth to me mecy
 As the mirror becometh changed and clouded by the sigh so doth the pure essence of God th
 Merciful change through the sins of His worshipper

(O true Beloved !), when I, distraught, released Thy tress,
For me (distraught), more fit than the chain-fetter, aught—— was not.

In the sword of grace, more graceful than Thy stature, aught grew not
In the world of picture, more pleasant than thy picture aught——, was not

5 So that, perchance, like the morning-breeze I may reach Thy tress,
Last night, my profit save night-weeping, aught—— was not

Through astonishment, at the door of the wine-house (the world of love and of
divine knowledge) I put out of my head
When, in the cloister, a Pir, a recogniser of thee—— was none

O fire of separation ! from thee, that I endured that, candle-like,
Save self-destruction, by thy hand, a plan for me—— was none

Hāfiz's grief without thee was a mark of torture
Of which to any one, need of explanation—— was not

3 دیوانه (distraught) signifies —

One, over whom love's laws prevail, whom they have drawn forth from the circle of the wise.

If the couplet be addressed .—

(a) to the perfect murshid

When, through association with separation, I became distraught and stranger to wisdom,
and let go the attraction of thy grace, naught seemed more fit for me than the fetter-chain.

(b) to the Hidden Murshid (God),

I, who, distraught and stranger to wisdom, came to existence from non-existence—for me
naught was more fit than the fetter-chain (love and phrenzy).

Praised be God that that hath been attained

4 عالم‌نصویر (the world of picture) signifies —

The upspringing of the world which is the field of the first (this) and the last (the next) world

5. شب‌گزر (night) signifies .—

(a) night

(b) the dawn

(c) to travel at the end of night

(d) to go a road at night between midnight and dawn

(e) a bird that, at the end of night, maketh a sorrowful cry

6 The first line means —

I practised love, and entered the world of love.

When I became free from service, I associated much with murshids of love, O Pir! I beheld
none like thee—although the whole world, I wandered

262, (193)

- 1 Desire for thy lip ever my heart—
 O Lord ! from Thy lip, what desire (is it that) it (the heart)—
 hath
 bath?
- The draught of love and the cup of desire, my soul
 In the heart's cup, completely—
 hath
- The one distraught for the beloved's tress ever,
 In the snare of calamity (of thy tress or of love's pain) dwelling—
 hath
- Until by boldness, he maketh prey of a heart
 On the rose (the beloved's face), the snare of the violet (the dark tress) he—
 hath
- 5 At last, it reacheth me ('tis my right) that I may plainly ask
 Saying —“ What name is it that our heart ravisher—
 hath?
- With the beloved how sitteth that one, who,
 Thought of high and of low —
 hath
- Joyous of heart, (is) that one, who society,
 With the beloved ever,—
 hath
- Since a moment, the (holding of the) assembly (of friends) is (with the society
 or friends) happy,—Hāfiz
 The requisites of pleasure ever—
 hath
-

- 8 ح (since) signifies —
 misal like.
 manand
 shart if
 hangam when
 illat because
 hujjat

268, (246):

1. (Together are) I and rectitude and integrity. Suspicion of this,—
 beareth none,
 For suspicion of that, in respect of a profligate of the tavern,—beareth none.

This old patched garment, I have for the sake of that
That, beneath the khirka, I drink wine. This suspicion,— beareth none.

Of the science and the practice of the theologian of the time, be not proud
For, beyond God's decree, his life— beareth none.

Of the goblet's colour and perfume, he not enamoured Drink
For, (away) from thy heart, the grief's rust, save the wine of the Magians,—
beareth naught.

5. O heart! although thy eye is the guard,
Be in sense, that thy (heart's) cash, the guard—— beareth not.

O heart ! if reward be necessary to thee, strive with effort,
He who did no work, reward for naught— beareth not

Hāfiz¹ in the presence of the speech-possessor, present not speech
 For, to the sea and to the (jewel) mine, the treasure of the pearl, and the jewel,
 ————— beareth none

2. Khirka See Ode 124.

5 Every evil deed that the eye seeth, of it, it informeth its master (the whole body).
In the Zakhīratu-l-mulūk, they relate that, in man's existence, the eye is the nearest to Shaitān's
deceit
For, in their own place, the four other senses are , and so long as to them something arriveth not,
in it they cannot be engaged
Be in sense that this guard (the eye) bear not away thy heart's cash , and make thee captive to
the creature (instead of to God).

264, (176)

- 1 Yesterday the Pir the wine seller—whose mention be for good !
Said —“Drink wine, and, from recollection take the heart's grief

I said —“To the wind, wine giveth my name and fame
He said — Accept the word be whatever be

Since, from thy hand, will go profit and loss and capital
Say — ‘For this matter neither noxious nor joyous be’

In thy hand is only wind, if thou place thy heart on any (perishing) thing
In a meeting place (the world) where to the wind, (even) Sulaiman's throne
goeth

- 5 Neither is the rose without the thorn nor also the honey without the poison
Deliberation is what? The world's way chanced like this

Ever make the cup full of wine With the ear of sense
Hear the tale of Jamshid and of Kay Kubad

In the desire that my heart may attain that ease
Within my heart, my soul placeth love's grief for him

Hāfiz! if thine be vexation on account of the counsel of the sages,
Let us make short the tale, saying —“Long life be thine! ”

1 See Ode 249 c 1

6 Jamshid See Odes 144 176 199
Kay kubād was the founder of the Kayan dynasty
See History of Persia by Malcolm and by Clements Markham

7 Couplet 4 leadeth to this couplet's meaning

265.

1. To whom, the cup of pure, red morning, wine—— they give,
 Know that, in the sacred fold of the most sacred, his place—— they give.

- Sūfi¹ denier of profligates, be not. For love's mystery,
 On the day of eternity without beginning, to the man, tavern-haunting,——
 they give

- Sāki¹ wine, rose of hue, musk of perfume, bring
 For, trouble to the profligate, the Lords of reason—— give.

- A little enjoyment of life's enjoyment, hath not
 That one, to whom to-day, the promise of to-morrow,—— they give

5. For the abandoning of the garden of paradise, Hāfiz hasteneth
 If, to him, dwelling in the sacred fold of union with Thee,—— they give.

266, (239)

- 1 From the (perverse) revolution of the sky, to order, my work — arriveth not
Through pain, blood became my heart, and to the remedy — arriveth not

Notwithstanding that, like the (impure) dog I became the dust of the street, yet
Goeth the tear of my face but the Friend — arriveth not

Not a tendon of a morsel (of flesh) off from any bone I gnaw,
Till many a wound to my teeth — arriveth not

By the heart of friends (I swear that) I am sated of my own life But
To the helpless, what help — when the command (of death) — arriveth not

- 5 Through grief white became Ya kūb's two eyes
And (yet) from Egypt to Kīn ān, the report thereof — arriveth not

Through desire for Thee, heavy became my heart's load of grief
Alas! to me, desire easily — arriveth not

So long as from the soil, spring not a hundred thousand thorns (endless troubles
countless griefs),
In the rose garden (the luminous heart) a rose (the light of divine knowledge)
from a rose bush — arriveth not

From the superiority of time's violence to people of excellence (justice)
Thus grief (is) enough that (to self destruction) their hand towards their life
— arriveth not

To (lofty) Saturn, people of ignorance in pomp have reached
To (lofty) Saturn, aught save the sigh of people of excellence — arriveth not

10 Sūfī ' with the water of the wine (of love) wāsh the rust (the dross) of thy own heart

By this washing and washing of the (outward) khirka (of hypocrisy), the pardon (of God)—— arriveth not

Hāfīz ' be patient. For, in the path of being a lover,
Whoever gave not his life (for the Beloved), to the Beloved,—— arriveth not

10. Khirka. See Ode 124

267

- 1 O how happy the time when the Beloved—— cometh back
 When to the desire of the grief stricken the grief consoler—— cometh back 1

Before the king of his fancy, the black and the white of the eye, I extended
 In that hope that that imperial horseman might—— come back

In expectation of His white poplar arrow the heart of the prey keepeth fleeing
 In the fancy that, for preying, He—— cometh back

Like dust, dweller at the head of His path I have sat
 In the desire that, by this way He may—— come back

- 5 If, in the curve of his chaugān my head goeth not
 Of my head what may I say? and to what work (is it that) the head itself —— cometh back

That heart to which the tip of His two tresses gave repose
 Think not that, in that heart, rest—— cometh back

Like the sea the wave on the shore, my tear dasheth not
 If into my embrace His waist—— cometh back

From December what tyrannies (they were) that the bulbuls endured
 In the hope that again, the fresh spring may—— come back

Hāfiz! from the painter of destiny (God) hope of that is
 That, to my hand, like the cypress the idol may—— come back

- 2 "black and white signifies —
 Game (beasts and birds) coloured black and white See c 3

268.

1. At the head of the market, the life-stakers (lovers of God) proclaimed a proclamation —
 "O dwellers of the street of the (true) Beloved ! hear ye ! hear ye !
 "Some days it is since that to us lost became the daughter of the vine (wine of
 "love) ,
 "She went so that she might take her own desire. Take care ! take care ! be
 "ye ready !
 "A garment of ruby, she hath , and a crown of bubbles
 "Reason and knowledge, she taketh. So safe from her, sleep ye not "
 Whoever giveth to me the sweetness of that bitter (wine signifying love) its
 price I give my soul (than which nothing is sweeter)
 And if the sweetness be concealed or hidden, to hell it (the soul) goeth.
 5 That daughter is night-wanderer, and bitter and sharp, and rose of hue, and in-
 toxicated
 If ye find her, to Hāfiz's house take ye her.

1. In the state of kabz (contracting), Hāfiz wrote this Ode
 The proclaimer is Hāfiz himself.
- 4 جحيم (hell) signifies —
 (a) wine.
 (b) the stage of toil and terror, wherein the foot of endurance of vicissitudes cometh not
 Every murshid, who, with eloquence, explaineth truths of divine knowledge is to us sweeter than
 sweetmeat
- 5 When ye find her, to the house of Hāfiz take her, by the fortune of whose coming, he may bring
 himself to soul-surrendering, since without her, he hath no livelihood

269, (139)

- 1 Last night to the rose the violet spake and a sweet trace — gave
 Saying — In the world, me torment a certain one's tress — gave

The store of mysteries, was my heart and (so that it might reveal naught) the
 hand of Fate

- ✓ Closed its door and its key to that heart ravisher (the true Beloved) — gave

To Thy court like one shattered I came For the physician (the Murshid)
 Me a trace to the electuary of Thy grace — gave

By me miserable He passed and to the watchers, said —
 Alas! What a soul my slain lover — gave

- 5 Sound be his body glad be his heart happy his mind!
 That, the hand of justice and help to the feeble one he — gave

O counsel utterer (wine forbidding)! go devise thy own remedy
 Loss to whom (is it that) wine and the sweet mistress — gave

From the jewel of mysteries, the treasure of Hāfiz's heart
 For the joy of thy love the capital of a world, — gave

270, (223).

1. (O Beloved!) not easily is it that, out from my head love for Thee—— goeth
Not a loan is (my) love for Thee that, elsewhere, it—— goeth.

In my existence, is love for Thee, and in my heart, love for Thee
Within (me), with (mother's) milk, it (love) went, and, forth (in death) with my
soul—— goeth

Love's pain is a great pain, the remedy whereof,
Although thou make great effort, worse (the pain, greater, the state, worse)
it—— becometh.

In this city, such a one am I that, first, every night,
To the skies, my cry through love—— goeth

- 5 If in that way, I scatter my tears in the Zinda river (which thereby becometh
flooded),
'Irāk's sown field, all, at once, wet (with the flooding)—— becometh

Last night, in the midst of the tress, I beheld the beloved's face,
As a form, that the cloud, moon-encircling,—— becometh

(To the beloved), I spake saying —“ A beginning, I make with a kiss.” She
said —“ Nay
“ Tarry till, out of Scorpio (my tress), the moon (my face)—— goeth ”

Forth from the brick (of the grave), in longing for foot-kissing (of thee), Hāfiz
bringeth his head,
If trampled by your foot, his dust—— becometh

Hāfiz! if, to the memory of his (the beloved's) ruby-(lip), thou drink wine,
Take care! allow not that, to the adversaries, the news—— goeth.

5 The Zinda river is the river of Isfahān

7 When the moon is in Scorpio, to do a good deed is forbidden.

271

- 1 If a person, for every sin (that he doeth) God (in wrath)—— taketh
 Upon washing the earth eotereth, and to weeping time—— taketh

Alike, before the Lord, are the (little) grass (blade) and the (great) mountain
 Sometimes for a mountain (of sin) He pardoneth sometimes for a grass blade
 (of sin), He (in wrath)—— taketh

Sin thou makest earth's (broad) surface thou knowest not
 That, eclipse from the blackness of thy sin the moon on the sky—— taketh

Pure of skirt thou art? Yea, but evident becometh
 Thy sins, to morrow (the resurrection day) when thee the justice demander—— taketh

- 5 Through shame of my sin, at night I weep so bitterly,
 That, that night, all verdure (through the watering of my weeping) my supplication place—— taketh

At the time of farewell I weep to that extent that the beloved
 In every land, where he goeth, my tear path—— taketh

Hāfiz! When the King designeth any one's destruction
 Who hath boldness and powerfulness that, them before the King he—— taketh

272.

1. In our head, the desire of passion for Thee——
Behold, in the distraught head what——
revolveth
revolveth.

Whoever in the curve of the chaugān of Thy tress-tip established his heart,
Doubtless, on head and foot (swiftly), like a ball——
revolveth.

Although that heart-ravisher of ours practiseth injustice and tyranny,
Even so, in pursuit of Thee, to fidelity, the heart——
revolveth.

From the sky's violence, and time's rage, a hundred times,
The shirt of patience on my body——
rendeth

5. In feebleness and slenderness, my helpless body
Is like a (crescent) new moon that the finger-stock——
becometh.

From separation from the rose-bed of beauty, my bulbul-nature,—
'Tis a long time since, without adornment and decoration, it——
revolveth.

O heart! how often say I to thee, go not in pursuit of lust and of desire
For this is a wind that, in the essence of fault,——
revolveth.

O cypress stature, tulip-cheek! in desire of Thee
Is many a one that, perturbed and bewildered,——
revolveth.

Like the breeze, dweller at the head of Thy street, the heart of Hāfīz
Is sorrowful, and, in hope of remedy,——
revolveth

2 "tress-tip" signifies —
a wink, an amorous glance

4. قبا گشی (to become a long coat open in front) signifies .—
to be rent.

273 (251)

- 1 Every moment of the hand (of tyranny) of separation from Thee I complain
 Alas if the wind cause not my bitter wailing to reach Thee !

What may I do if weeping and wailing and lamenting I make not !
 For from separation from Thee, I am (so shattered) that (shattered) like
 that be Thy enemy !

Night and day grief and sorrow I suffer How should I not suffer ?
 Since far from the sight of Thee I am——heart joyous, wherefore should I be ?

Since far from the eye of me heart consumed Thou wentest ——
 O many a bloody fountain that from my eye my heart hath opened

- 5 From the root of every eye lash, trickle a hundred drops of blood —more
 When complaint of the hand (of tyranny) of separation from Thee my heart
 bringeth forth

Day and night, immersed in recollection of Thee became Hâfiz's heart
 Of this heart bereft slave wholly free thou art (and of him thinkest not)

274, (250).

I If power be mine, as to union with Thee, than—that
More, from my own fortune, mine what desire—— 1S ?

On Thy threshold, what wonder the clamour of lovers !
For, wherever is the sugar-place (Thy place), the fly (the lover)—— 1S.

Necessity for the sword of slaughter of the lover is what ?
When for half my life (who am Thy lover), a single glance sufficient—— 1S

If, in both worlds, I express a single breath with the (true) Beloved;
From both worlds, that breath, my acquisition—— 1S.

5 With this desire since short is the hand of my fortune
Power to (reach to) Thy lofty cypress mine, how—— 1S ?

The path of deliverance is where for that drowning one ?
From before and behind whom, the torrent of love's labour—— 1S ?

A thousand times, I became His lover, and, again,
He seeth me, and speaketh saying —“Who is this person ?”

Pleasant is the coloured wine; and the (true) Beloved's society
In this desire, heart-bereft, ever Hāfiz—— 1S

275, (267)

- 1 To the desert, me the desire of the spring breeze—— took
 Thy perfume the breeze bringeth and from me patience—— took
- Wherever a heart was it from the Path Thy eye took (and made distraught)
 My heart shattered and sick not alone it—— took
- Came tears like silver and the water (lustre) of my face took
- Came that one, who gold for gold gave and these goods (tears)—— took
- To the path my tear brought Thy stony heart
 To the river bank, the (hard) stone the torrent can—— take
- 5 Last night, the pleasure of my joy bound the chain of desire for Thee
 From its place the foot of the horsemen of my wisdom grief's army—— took
- Our path the glance of that Bold one of bow eyebrow assaulted
 Our chattels the tress of that cypress of straight stature—— took
- I ast night Thy lip the cup of wine boasted of life giving
 Wine's lustre the lip life giving soul refreshing —— took

ج (hot) signifies —

(a) hot

(b) swiftness haste

If the passage be —

امد و دم meaning (b) is appropriate

امد و دم meanings (a) and (b) are appropriate

ج (gold) signifies —

gold and silver

The explanations are —

(a) From much weeping my cheek (that was yellow gold of colour) became lustreless
 Through torment my ruddy face departed The silver tear gave silver took gold
 and gave to lustrelessness my lustre

(b) From my eye tears of silver hue issued and quickly took my lustre

Came that one who gold for gold gave these goods took and to my ruddy cheeks
 penitence gave

(c) Tears of silver hue swiftly came took the lustre of my face and to my cheeks gold of
 hue gave whiteness

7 لب خال (lip life-giving) signifies —

(a) The lip of beloved ones other than the beloved of Hafiz

(b) The lip of the person addressed if in the first line az labat stand for ba labat

To Hāfiz, mention not the bulbul's sweet talk ,
 For before the (eloquent parrot) (Hāfiz), the name of the bird of (only) a thou-
 sand songs, one cannot—— take.

By reaching thy lip, the cup of wine boasted of life-giving , and, thus, the lustre of the lip
 of beloved ones took

S. In comparison with the parrot, the bulbul is insignificant

276 (211)

1 In the morning when his standard on the mountainous lands the Khasrau of
the east (the rising sun) — pitched
With the hand of mercy, the door of hopeful ones, my beloved — beat

Before morning, when it became manifest what is the (inconstant) state of the
sphere's love,

It (the morning) ascended and on the pride of potentates a sweet laugh —
expressed

Last night when with the intention of dancing my idol stood up
From the tress she unloosed the knot and on the hearts of beloved ones —
beat

From (goodness and) the colour of rectitude (and piety) that moment I washed
my hand in the heart's blood

When His (the beloved's) eye wine measuring to the sensible ones invitation
(for drinking wine) — expressed

5 This usage of deceit what iron (heart) taught Him (the true Beloved)
That when (from his own house) He came out those keeping awake at night
(the abids, and the zahids), He first — attacked

The idea of horsemen my wretched heart matured and (near to them) went
O Lord! preserve it for, on the centre of the horsemen it — dashed

In the lustre and colour of his cheek what soul we gave and what blood (of
grief) we drank

When His picture first appeared, on those soul surrendering, the writing (of
effacement) he — expressed

By the woollen khirka how into the noose (of my power) may I bring Him,
A hair clad one whose eye lash, those dagger thrusting — attacked

5 The second line means —

The abids and zahids He made senseless and lovers of Himself

8 Khirka See Ode 124

The second line is —

A hair clad one whose eyelash attacked those dagger thrusting

On the die of grace, and the felicity of the King's fortune, my glance is
 (O beloved !) give the desire of the heart of Hāfiz who, the omen of the fortune,—— struck

10. The great king, Muzaffar of pomp, the bravery of the kingdom, and the faith of Mansur
 Whose (exceeding) liberality without hesitation, laughter, against the (generous) spring-cloud,—— expressed

From that moment when, by his hand, the cup of wine became honoured,
 In memory of its wine-drinkers, the cup of joyousness, time—— drained

With his head-cleaving sword, gleamed victory that day
 When, like the star-consuming sun, on thousands, alone he—— dashed

God most high ! since it gained the sorcery of existence, excellent the nature
 (of Shāh Mansūr)
 The purity of whose pure essence, the breath (of equality) with the austere—— expressed

Hāfiz ! from God's grace, ask for his (Shāh Mansūr's) lasting life and kingdom,
 For, in the time of the people, this coin of fortune, the sphere—— struck

9 Hāfiz speaketh of —

Shāh Mansūr Muzaffar (*d* 1393)

14 The terminal words of these couplets are, in Persian, expressed by one word ذ (zad)

277, (138)

- 1 Come for the standard of Mansur, the King—— hath arrived
 To the sun and the moon, the joyous news of victory with glad tidings——
 hath arrived
- The veil from victory's face the beauty of fortune hath cast
 To the complaint of the complainers, the perfection of justice——
 hath arrived
- Now the sky displayeth a sweet revolution for the moon hath come
 Now, to the heart's desire the world arriveth for the King—— hath arrived
- Safe from the assaulter of the path, at that time go
 Kafilas of heart and knowledge For the man of the path—— hath arrived
- 5 To the vexation of his jealous brothers the dear one of Egypt (Yusuf)
 Came forth from the violence of the pit and to the exaltation of the moon ——
 hath arrived
- The Sūfī (the hypocrite) Anti Christ of form atheist in religion is where?
 Say — 'Consume For the Mahdī, (the murshid) religion shelter ——
 hath arrived
- O morning breeze! tell the Beloved, in this grief of love over my head what
 From the fire of my consuming heart and (from) the pain of sigh ——
 hath arrived

- 1 At the time of getting the Murshid and of overcoming lust Hāfiz wrote this Ode and this gave guidance to holy travellers See Ode 276 c 9
- 4 The man of the Path¹ See Ode 298 c 5 303 c 6
- 5 Yusuf signifies —Shah Mansur
- 6 مہدی (Mahdī) signifies —
 (a) The King in whose time Dujjal will appear This King will wait with his army for the descent of Isā who will slay Dujj !
 (b) Isā
 (c) The Murshid
- صوفی (Sufi) signifies —
 (a) a wearer of wool who outwardly arrayeth himself with the ways of the pious.
 (b) the desire of lust
 Where is the desire of lust that by Shaitan's deceit regardeth itself God ?
 ————— h. minority
 non shelter hath come and drawn me to God.
 ing from the path turned my face to the path

O King ! from the desire of (beholding) Thy face, to this captive to separation,
 Hath arrived (that consuming) which, from fire to grass—— hath arrived

To sleep, go not. For, at the court of acceptance, Hāfiz,
 From the midnight-prayer, and the morning-reading (of the Kurān)——
 hath arrived.

278, (174)

- 1 O just one! the draught drinker of thy cup the sky—— be!
 Immersed in blood, like the streaked tulip, thy enemy of black heart—— be!

With excess of exaltation is the summit of the gallery of thy rank
 For the wayfarers of imagination, the path of a thousand years—— be!

Thy tress full of coil is the eye and the lamp of the world
 From the breeze of thy fortune, in the coil of thy ringlet, the soul—— be

O moon of the sphere of justice! the eye and the lamp of a whole world!
 The pure wine in the cup and the goblet, ever thine—— be!

- 5 When Zuhra (the minstrel of the sky) becometh chaunter in song of praise of thee,
 From the hearing of it the companion of weeping and of wailing thy envier
 —— be

The nine layers of the sky and that disc of silver (the moon) and of gold (the sun) that are
 Of the lip of the tray of thy grandeur the simplest bits—— be

The confidant of thy praise became the daughter of my virgin thought (lustrous verse)
 To thy hand, the dowry of a bride like this consigned —— be

In this ghazal thy Hāfiz gave the argument of service to thee,
 Witness of this contract (of service) thy kindness slave cherishing—— be

- 2 Thy majesty (which is exceedingly lofty) hath that degree of exaltation that to it even the imagination of man reacheth not
- 4 The first lines of couplets 3 and 4 are similar ²The address is to Muhammad, who is the object of the whole of the human race

279.

- *1 The white breath (of morn), when the perfume of life's grace, the breeze——
 Through the air's grace, a sweet message to the heart, the sward—— taketh.

A thin cloud in the sward, a thousand perfumes of the rose established.
 From the reflection of the (ruddy) crepuscule, the hue of the rose-garden, the
 horizon—— taketh

The harp's melody inviteth the morning cup in that way,
 That the path to the door of the Magians (the wine-sellers, the holy travellers),
 the Pīr of the cloister—— taketh.

When, on his face, the King of the sky (the sun) draweth the golden shields,
 With the sword of the morning and the rays of the (crepuscule of the) horizon,
 the world, he—— taketh.

- 5 In abhorrence of the black crow (the dark night), the falcon of golden wing,
 In this lofty azure building (the sky), his nest,—— taketh.

To the banquet-place of the sward, go, for it is a pleasant spectacle,
 Where the cup of the wild (white) rose and of the (ruddy) argḥavān, the tulip
 —— taketh.

When the horseman of the sky gazeth at the cup of morning wine,
 (He seeth) that, with his splendour, the seal of the east, the sun—— taketh.

What is the state, when her face in the sward, the rose showeth?
 What is the fire that, the bird, morning-singing,—— kindleth?

What is the ray that, the light of the morning-lamp giveth?
 What is the splendour-ray that, the candle of the sky—— kindleth?

10. If in Hāfiz's head, the fancy of being a king be not,
 With the sword of the tongue (of eloquence), the plain of the world, why (is
 it that) he—— taketh?

8 In couplets 8, 9, 13, and 44, the expression is درگرددن to take effect, to affect, to kindle. See Ode 67, and couplets 1, 3, 6, 7, 8, 9, 13, and 14 of Ode 143.

Behold how momentarily, like the profligate toying with the beloved the breeze
 Sometimes, the lip of the rose, and sometimes the tress of sweet basil ———
 taketh

From unity of protoplasm (matter) and contrariety of form,
 From every new rose the picture of a hundred explanations wisdom ——— taketh

In that, I (am) —This auspicious breath is whose breath,
 That, at morning time this dark dust heap (the world)——— kindleth?

With a hundred griefs and regrets, the sphere of sphere form why
 Me, in the midst the compass point, (is it that)it——— taketh?

15 To none I unfold my mind's attention That (is) best
 For jealous is time suddenly, it——— taketh

In disclosing mystery, whoever became engaged, like the candle
 At night, his tongue, the scissor blade——— taketh

My Sâkl of moon face is where, who in kindness
 To his own half intoxicated one the heavy cup —— taketh

Who from the Friend bringeth a message and, following it a cup
 In joy of the face of that kind moon —— taketh

If the melody of our assembly the minstrel draw out
 Sometimes the path (note) of 'Irak and sometimes the path of Isfahan ——
 taketh

20 Thou art Sikandar, the dweller of whose fold like Khizr
 From the bounty of the dust of his door, everlasting life,—— taketh

(Thou art) the beauty of the form of the helping Shaikh Abu Ishak
 Under whose feet the adornment of the rose garden the country—— taketh

Sometimes, to the sky of Lordship, he ascendeth
 First, his own rank to the summit of the Farkadam he—— taketh

The lamp of Mahmūd's eye of whose enemy
 The household from the flash of his sword fire—— kindleth

11 Holy Basil See Ode 200

20 Khizr See Ode 89

21 Abu Ishak governor of Shiraz died 1357 He was a man who helped those in need

22 Farkadam signifies —

The two stars of Ursa Minor near the pole

To the moon's summit, reacheth a wave of blood, when he draweth his sword ,
 Upon the sword of the sphere, he bringeth assault, when the bow, he——
 taketh

- 25 From shame of his (Abū Ishak's) luminous judgment, the (resplendent) bride of
 the east (the sun)

Is in his own (proper) place, if, the path to Kīrvān, he—— taketh

O thou that art of great majesty¹ whoever is thy slave,
 From the exaltation of thy girdle, safety—— taketh

An angel, verily Surūsh of the hidden world,
 The garden of whose liberality subtlety against paradise,—— taketh

From the sphere of Mercury, thousands of congratulations reach thee
 When the nature of the order—"Be and it was,"—thy thought—— taketh

Ever in pursuit of blame against the envious one and thy enemy, is
 Arcturus. Therefore, day and night, the spear, he—— taketh

- 30 When the sky beholdeth thy bay steed, splendour displaying,
 The summit of the (lofty) milky way, his (the steed's) lowest place, he ——taketh

When thou enduredest a little affliction, it giveth thee a great happiness,
 For, in this way, the arrangement of his own work, Jupiter—— taketh

From examination of thee, this intention was time's
 That, trace of the purity of austerity, thy heart may—— take

If not, higher than that, is the rank of the Book (the Kūrān),
 Whereon, the letter of examination, time—— taketh

Bold in wisdom is that one, who, in every state,
 * First looketh, then, the path—— taketh

- 35 From the bitterness of grief, secure becometh the palate of his soul,
 Every one, who, into his mouth, the sugar of gratitude to thee,—— taketh

25 Kīrvān signifies —

Cyrene in Africa. When there the sun goeth, he becometh black (through shame)

26 Hāfiz mentions Abū Ishak in couplet 20, and addresses him in couplets 26 to 35
 This change is called san'at-i-iltifāt

کے (Be and it was) is —

an epithet of God See the Kurān, xxxvi

Of Life that one eateth the fruit who, in all qualities
Looketh at himself then the path——

taketh

When he seeth no room for hattle to the cup the hand he bringeth
When the time of action is, the sword life taking, he ——

taketh

From kindness hidden in hardness turn not the face from hope
For within the (hard) bone dwelling, the good (soft) marrow——

taketh

After ah tinance sugar gaineth the perfection of sweetness
Therefore first in the narrow channel (of the cane) dwelling it——

taketh

40 In that place, where, on left and right is the torrent of vicissitude
So it happeneth that, from the midst the side safety——

taketh

In every state, what grief hath the firm mountain
When the wave of such a sea weight——

taketh?

Although, now thy enemy goeth arrogantly,
Pleased be thou For his rein his arrogance——

taketh

Although in respect of this household of fortune evil he uttered
In respect of wife children, household and house him retribution——

taketh

Thy life s time lasting be! For this fortune
Is a (happy) gift that the work of man and of jinn ——

affecteth

36 The second lines of couplets 34 and 36 are similar

40 Safety goeth aside and departeth

44 Jinn (sing jinn) consist of five orders —

(a) Jann who are transformed jinn just as certain apes and swine are transformed men
These are the least powerful (Miratu z zaman)

(b) Jnn (par dev)

(c) Shaitan who is any evil jinn

(d) Ifrit a powerful

(e) Marid a most powerful

Al jann signifies —

(a) a name of Iblis Kuran xv 27

(b) a serpent xxvii 10 xxviii 31

(c) jinn iv 39 74

(d) the father of all the jinn (Mujahid from Ibn al Abbas, in the Miratu z zaman)

See the Kuran art Jinn (geni)

P D 121 146 vi 101 lv 14 xlv 28—31 lxx

- 45 Chief of the sovereigns of speech is
Hāfiz Therefore, momentarily, with the Zū-l-fikār of speech, the plain of explanation, he—— taketh
-

God created —

- (a) The angels of light Mir,ātu-z-zamān
 - (b) Iblis (Shaytān) of fire Kurān, vii 11, xxxviii 77.
 - (c) the Jānn of smokeless fire (the fire of the simūm, the flame of fire)
Kurān lv 14, Mir,ātu-z zamān
 - (d) Ādam (man) of earth Kurān, vii. 11, xxxviii. 77
- 45 Zū-l-fikār (possessed of joints) signifies —
the sword of Āli

280

- 1 From great grief not a moment my body—— resteth
 From immeasurable agony my heart—— withereth
- When from my heart to my head the vapour of regret for him goeth
 From my eyes the water of grief's rain—— descendeth
- My face yellow my two eyes cannot behold
 Therefore, it, with the heart's (red) blood the eye—— plastereth
- So that if one day the ill wisher behold my face
 To his eye not yellow of colour my face—— appeareth
- 5 Wherever is a great tumult ill time
 Before my eye, (it) like a bride—— adorneth
- From me, whatever was mine time snatched
 Save love for the (true) Beloved which firm—— remaineth
- Wherefore weepeth not my eye? wherefore bewaileth not my soul?
 How (is it that) neither patience decreaseth, nor grief—— increaseth?
- When the sky beheld my joyousness all (the joyousness) it reckoned
 Now, that grief it giveth naught (of grief) it—— measureth
- When with me (even) my Friend took vexation
 Pity on my body, the enemy how—— giveth?
- 10 If I bewail not they say —'Necessitous he is not
 If I bewail, they say —'Thistles he—— eateth
- Not a grief is mine, for the reason that the great and glorious God
 Not a door closeth o long as not another He—— openeth
-
- 10 Thistles he eateth signifies —
 Obscenely he talketh
- 11 The second line may be —
 A door closeth not so long as another (door) He openeth not

281, (237).

- I (To the beloved), I said —“ A mistake Thou madest, and this not deliberation
was ”
He said —“ What can one do? For like this, fate — was ”
- I said —“ On Thee, many a line of fault, (of tyranny and of sin) they draw ”
He said —“ Was all this as, on the tablet of the forehead, — was ”
- I said —“ To this (evil) day, the evil associate casteth thee ”
He said —“ My ill-fortune, My own ill associate — was.”
- I said —“ O moon ! love for Me wherefore hast thou severed ? ”
He said —“ With Me, of ill-love with wrath, the sky — was ”
- 5 I said —“ Before this, many a cup of joy, thou drankest ”
He said —“ In the last cup, the remedy — was ”
- I said —“ O life ! wherefore, quickly, wentest thou ? ”
He said —“ O certain one ! What could I do ? Life this indeed — was ”
- I said —“ For union with Him, God gave thee desire ”
He said —“ For union with Him, not this, my purpose — was ”
- I said —“ The time of Thy journeying, not thus quickly was ”
He said —“ Perchance, in this, time's counsel — was ”
- I said —“ Far from Hāfiz wherefore wentest thou ? ”
He said .—“ All the time, this purpose (to go far from Hāfiz), mine — was ”

ر

The letter Ra

282 (274)

- 1 Ho ! O parrot (murshid) ! thou that art the utterer of the mysteries (of God)
Void of sugar (of the mysteries of God), thy beak (mouth), be not

Ever be thy head fresh, and thy heart happy
For of the line (of mysteries) of the (true) Beloved a happy picture thou
displayedest

With the rivals (the Ārif s), thou utteredest speech head closed (veiled)
For God s sake, uplift the veil of the enigma (of the head closed speech)

(O Sākī !) On our faces a cup (of divine truths) of rose water dash
For we are sleep stained and wakeful of fortune

- 1 طوطی (parrot) signifies —

(a) the parrot impassioned for eloquent speech
(b) the murshid who describeth divine truths

In couplet 1 Hafiz has committed inversion that is he has written —
O parrot ! be not the sugar void of thy beak

Instead of —

O parrot ! be not thy beak void of sugar

In the *Makhzanu l asrar* Nizām has used this inversion
Many of the eloquent ones of Persia and Arabia are followers of Sakakī (a great author) who
used this inversion

Sakakī is the surname of —

Abu Ya kub Yusuf bin Abu Bakr also called—Siraju-d Dīn al Khwarizm (b 1160 d 1229)

- 4 ساعر (cup) signifies —

The Ārif s heart full of knowledge

گلاب (rose-water) signifies —

Divine knowledge and truths which the murshid s heart hath and wherewith he so eth the
seed of happiness in the soil of readiness of seekers

نعب بدار (vigilant fortune) may signify —

the parrot (the murshid) in line 1

- 5 In (musical) note, what path is this that the minstrel struck,
That, together, the insensible and the sensible dance !

From this opium (mystery), that the Sākī (the murshid) casteth into wine
To the rivals (the Ārifis), remaineth neither head nor turban (so intoxicated on
hearing it are they).

To (the great) Sikandar, they give not that water- (of-life) .
Attainable neither by force nor by gold (without God's grace), is this matter.

Though reason is the cash of created (and of existing) beings,
Before love, the alchemist, what weigheth it?

Come , and hear the state of the people of pain
In word, little , in meaning, much.

- 10 The enemy of our religion, became the idol of Chin
O Lord ! my heart and faith, keep.

In some copies, the second line is —

For we are sleep stained O vigilant fortune (murshid) !

O vigilant fortune ! out of the cup of thy heart, dash upon our face the explanation of truths
—For, through desire, I am sleep-stained with carelessness, —possibly, by thy aid, I may
escape from this sleep of carelessness and may advance the foot

For repelling the langour of sleep, they dash, on the sleeper's face, rose-water mixed with water

- 6 ادریس (opium) signifies —

the pressed juice (koknār) of the poppy

Before this, my heart was intoxicated with love When the murshid explained divine knowledge
intoxication on intoxication increased

Thou mayst say —

The murshid hath poured opium into the wine, since to the Ārifis, no recollection of the veil-
keeper's song remaineth.

- 7 In love, they (Fate and Destiny) give no honour to Sikandar.

Notwithstanding love and search, to Sikandar, with all his fortune and pomp, they (Fate and
Destiny) gave not the water of life .

Khizr, who had neither force nor gold, obtained the water of life

See Ode 89

8. Although reason is the stamped coin of the court, and is necessary to the beggar and to the
king,—love (whose work is alchemy, and whose loftiness is from God) bringeth the base
copper of the traveller's existence to the state of pure gold.

To those veiled (the illusory beloved ones), utter not the mysteries of intoxication (truths)
 From the (lifeless senseless) wall picture, ask not the tale of life

Towards us slaves he (our praised one) did the work of a Lord
 O Lord ! him preserve from calamity

In the fortune of the standard of Mansur Shah
 In the ranks of verse Hāfiz the standard became

- 11 To those the centres of outward worshipping whose eyes inwardly seeing have not opened and like veils of darkness have folded up the veils of the elements of their own existence —utter not the mysteries of divine knowledge and truths of endless wanderings
 For it is far from their comprehension still in the placenta of the mother of the elements are they seated and not having issued therefrom are unworthy of understanding it

- 13 Mansur may be —
 Shaikh Abu Ishak ruler of Shiraz patron of Hafiz
 See Ode 276

283, (289)

- 1 If life were, to the wine-house, I would go an—— other time
 Save the service of profligates, I would do no—— other work
- Happy that day, when, with weeping eye, I go
 So that, on the wine-house door, water (of tears) I may dash an——
 other time.
- In this tribe (with whom, I am captive) divine knowledge is none, O God ' a
 little help,
 Whereby, my own jewel (of existence), I may take to an—— other purchaser
- If the (true) Beloved departed, and recognised not the right of ancient society
 God forbid that I should go in pursuit of an—— other beloved
- 5 If my helper be the circle of the azure sphere,
 Him (the true Beloved), to hand, I will bring with an—— other compass
- Ease seeketh my heart, if permit
 His bold glance and that cut-purse tress an—— other time
- Behold our closed-up mystery that, as a tale, they uttered,
 Momently, with drum and reed, at the head of an—— other bāzār
- Momently, with pain, I bewail. For, momently, the sky,
 For my wounded heart, maketh device with an—— other torment
- Again, I say —“ (Captive) in this matter (of pain) not alone is Hāfiz
 In this desert (of pain), overwhelmed, hath become many an ——
 other person

284, (291)

- 1 Back to Kīnān lost Yūsuf cometh — suffer not grief
 One day the sorrowful cell becometh the rose garden — suffer not grief
- O grief stricken heart! better becometh thy state display not the ill heart
 Back to reason cometh this distraught head — suffer not grief
- If on the sword's throne again be the spring of life,
 O bird night singing! over thy head thou mayst draw the canopy of the rose
 — suffer not grief
- Ho! since thou art not acquainted with the hidden mystery, be not hopeless
 Within the screen are hidden pastimes — suffer not grief
- 5 In the world whoever (the holy traveller) became head revolving (distraught
 and perturbed) and gained not a grief consoler (a murshid)
 At last to a grief consoler, he attaineth Ho! — suffer not grief
- If for a space of two days to our desire, the sphere's revolutions turned not
 Ever, in one way, the state of revolution is not — suffer not grief
- If from desire (of pilgrimage) to the Ka ba thou wilt plant thy foot in the desert
 (Then) if the (mighty) Arabian thorn make reproofs — suffer not grief
- O heart! if the foundation of thy existence the torrent of passing away (mor-
 tality) pluck up,
 Since Nāh is thy boat master of the deluge — suffer not grief
- Although the stage (of this world) is very fearsome and the purpose hidden
 There is not a road whereof is no end — suffer not grief

This is one of the non mystical odes of Hāfiz In it he giveth consolation to his grief stricken heart and pointeth out that if to the slave a trouble appear after a while a time of ease appeareth

See " " " " " "
 Suc " " " " " "

plucketh his desire
 So long as the slave tasteth not grief ease he gaineth not
 In the Bustan iv c 476 480 Sadi explaineth this matter
 كلفه الحزن (the sorrowful cell) signifies —
 a distressed family

- 10 In separation from the Beloved, and vexing (on the part) of the watcher,—our
 state (of perturbation and confusion)
 All, God, our state causing, knoweth, — suffer not grief.

In the corner of poverty and in the solitude of dark nights, Hāfiz,
 So long as thine are the practice of praying and the reading of the Kurān (wherein
 is the salvation of the next world) — suffer not grief

- 11 God knoweth, justice, He will do, and change our state

285, (283)

1 (O beloved !) display thy face and my existence from my mind — take
 And the harvest of those consumed (lovers) say — O wind ! all — take

When to the deluge of calamity, we gave our heart and eye
 Say — Come grief's torrent and up, from its foundation our house — take

Be the fortune (wherein is no decline) of the Pir of the Magians because (the
 travelling of) the rest is easy
 (If) another (go) say ' Go and out from thy memory (for easy is this) our
 name — take

His tress like pure ambergris, who may smell ? Alas !
 O heart ! raw of greed from thy memory this matter (of smelling His tress) —
 take

2 After this, (together are) my yellow (grief stricken) face and the dust of the
 Friend's door
 Forth, bring the wine and altogether from my memory grief — take

Last night He (the Beloved) said — ' With my long dark eye lashes I will slay
 thee
 O Lord ! from His heart the thought of injustice — take

Tell the heart — " (By thy own great fire) slay (quench) the flame of the (great)
 fire temple of Fars
 Tell the eye — ' (By thy great weeping) lustre from the face of the mighty
 Tigris of Baghdad — take

In this path (of divine knowledge) effort not borne thou reachest not to place
 (of rank)
 If thou seek the reward the service of the teacher (the murshid) — take

On the day of (my) death give me one moment the promise of seeing Thee
 Then to the tomb me free and independent — take

10 Hāfiz ! think of the delicacy of the (true) Beloved's heart
 From His court go and thus, thy wailing and lamenting — take

286, (278)

1. O breeze ! from the dust of the (true) Beloved's path, a perfume—— bring
 My heart's grief, take, glad tidings of the heart-possessor—— bring
- (O breeze !) from the (true) Beloved's mouth, a soul-expanding subtlety utter
 From the world of mysteries, a letter of pleasant news—— bring
- From the Friend's thoroughfare, a little dust, for the blindness of the watcher,
 For the assuaging of this my blood-raining eye,—— bring
- Immatureness and simple-heartedness is not the way of those life-sporting (who,
 for the heart-ravisher, play the cash of the heart)
 From that heart-ravisher, sorcerer, a little news—— bring
- 5 So that by the favour of Thy gentle breeze, my perfume-place, I may perfume,
 A little of the odours of the Beloved's breath—— bring.
- (O breeze, I conjure thee) by thy fidelity, the dust of the path of that dearly
 Beloved,
 Without a particle of dust that from stranger appeareth,—— bring.
- A long time it is since that my heart the face of its purpose, beheld
 O Sākī ! that goblet, the mirror of conduct—— bring.
- O bird of the sword ! thanks for that that thou art in ease,
 To the cage-captives, glad tidings of the rose-bed—— bring
- Bitter became the soul's desire through the patience that I exercised without
 the Friend
 The way of that sweet lip (of the Friend's) sugar-raining—— bring
10. Forth from the chain, cometh not the distraught heart
 The ring of the curl of that decorated tress (of the Beloved)—— bring
- Hāfiz's ragged garment,—what is it worth? Be-colour it with wine
 Then, to the head of the market, him (Hāfiz), intoxicated and ruined,—— bring

287, (279)

- 1 O breeze from such a one's street, me, a perfume — bring
Weeping and sad of grief, I am, me, ease of soul — bring

For our profitless heart, strike out the elixir of purpose
That is — From the dust of the Beloved's door (which is indeed an elixir), me
a trace — bring

With my own heart in the ambush place of vision is war
To me an arrow and a bow fashioned from His (curved) eye brow and (shoot
ing) glance — bring

In wandering, and in separation and in grief of heart (I have spent my life
and now) I am become old
(So that from the present freedom, I may obtain and for the past compensa
tion), me, a cup of wine from the hand of a youthful one, — bring

- 5 Two, or three cups of this wine, cause the deniers to taste
And if they take (them) not, running (with speed) to me — bring

O Sāki! the ease of to day to to morrow cast not
Or, from Fate's book me, the line of safety (that till to morrow I shall live)
— bring

Last night forth from the screen went my heart when Hāfiz said —
' O breeze ' from such a one's street me, a perfume — bring

288, (277)

- 1 O thou, from the splendour of whose cheek, is joyous the tulip-bed—— of life
Come back, for, without the rose of thy cheek, spilleth the spring—— of life.

Of the ocean of effacement no thought is (his) to whom,
On the point of thy mouth, (the hidden mystery), is the centre—— of life

If, like rain the tear drop from my eye, it is lawful
For, in grief for thee, like lightning (swiftly in tumult) passed the time——
of life

Without life, alive I am This, esteem no great wonder
The day of separation, who placeth in the reckoning—— of life.

- 5 From every quarter (of the world), is the ambuscade of the troop of vicissitudes
In that way of thought, rein drawn, (impetuously, saying God forbid I should be
captive to vicissitude) runneth the horseman—— of life

These moments, one or two, when the fortune of seeing Thee (O Beloved) is
possible,
Discover our work (the fortune of seeing Thee) For, not revealed is the work
—— of life

Till when (art thou careless and senseless in) the wine of the morning, and the
sweet sleep of dawn,
Ho! be wakeful for passed hath the choice—— of life

Yesterday, He (the Beloved) passed, and towards me glanced not
O helpless heart! that saw naught (of profit) from the passing—— of life.

Hāfiz! utter speech. For, on earth's surface,
Of thy eloquence, (only) this picture remaineth, the recollection——
of life

- 2 Into the point of Thy mouth, effacement entereth not

The izāfat between muhit and fanā is—

the izāfat of the sifāt (adjective) to the mausuf (the noun described)

نقطه دهان (the point of the mouth) signifies —

(a) the small mouth of a lovely one

(b) a concealed mystery, the quality of the speech of the true Beloved (God), whereby Masih
brought forth breath that made quick the dead

289, (-87)

- 1 'Tis the 'id and, at last, the rose and friends (are) in expectation
Sakī in the king's (resplendent) face, behold the (effulgent) moon and bring
wine

From the spring season of the rose I had uplifted my heart (for in the rose sea
son I drink no wine wander not about the forbidden and, in the service of
the pure acquire perfection) but

(In it) the blessing of the pure ones of the time did no great work (effected
little)

To the world attach not the heart and of the intoxicated one (the holy traveller)
inquire,

Of the bounty of the cup and of the tale of Jamshīd

O heart! lofty, is love's power (make) a resolve

Hear well the tale and to this tale apply the ear

- 1 When they see the new moon they look at the gold and the silver which for charity they have
acquired for the months:—

Muharram the first month.

Rajab seventh

Zū l-kādat eleventh

Zū l-hijjat twelfth "

Otherwise—

Behold the moon of the king's face; this is verily the moon.

A Persian informs me that they look —

At gold

the mirror

running water

" a flock of sheep

silver

" an old man

kuṣ n

fresh grass

" the sword

green garments

a boy

a lovely girl

1 th m th

Muharram

Ṣafar

Rab u l-awwal

akhir

Jamada l-awwal

akhir

Rajab

Shaḥan

Ramaḥan

Shawwāl

Zu l-Kādat

Zu l-Hijjat

See Ode 35 c. 8

- 3 The holy traveller hath abandoned the world's affections arising from his lust

Otherwise—

Through intoxication one must know this matter—The cup and Jamshīd they were what?

They became what? So that known to thee may be the truth of the world

Jamshīd See Odes 144 176 199

- 5 Naught have I in hand, save life's cash . the wine (is) where?
That it also, on the Sākī's glance, I may scatter.

If the early morning meal (deeds of service and of abstinence) hath vanished,
what matter? There is (still) the morning wine (deeds of love)
With wine, fast-breaking (keeping back from the world's affluence), the seekers
of the true Beloved make.

I fear that, on the day of rising up, rein on rein (equally), urge—
The rosary of the (holy) Shaikh, and the *khirka* of the profligate, wine-drinker

Joyous is pleasant fortune, and pleasant is the merciful king
O Lord! From time's eye-wound, them preserve.

To the slave's verse, drink wine For another decoration giveth
Thy bejewelled cup to this royal pearl (the murshid)

- 10 For the reason that Thy merciful disposition is the screen-concealer,
On our heart, bestow pardon, for it is a little cash of small proof

Hāfiz! since fasting (austerity and chastity) hath departed, and the rose (love's
season) also departeth,
Helpless, drink wine (of love), for, from the hand, (the goal of) work hath de-
parted.

- 6 سحر (early morning meal) signifies —
the meal at the end of night (early dawn) in the Ramaẓān Odes 93 and 113

کسا (fast-breaking) signifies .—

Iftār, fast-breaking after sun-set in the Ramaẓān
With the taste of union with the (true) Beloved, lovers break the fast
If the deeds of austerity's stage have departed,—what matter?
For to the holy traveller, love bringeth deeds of love's stage, which are higher

7. Through hypocrisy, the holding of the rosary in the hand is of the quality of wine-drinking.
Khirka See Ode 124.

The rosary. See Odes 132 and 178.

11. The second line.—

True love or the true Beloved (God), gain, abandon delight of manifestations of delight
For, from thy hand, gone are the rein of power and the goal of work

290 (-86)

- 1 O breeze (murshid) I thy passing by the dwelling of the (true) Beloved —
 For the wretched lover (Hāfiz), news of Him (the true Beloved) — keep not back
 O rose I in thanks that to thy heart's desire thou blossomedest
 From the bird of the morning (the bulbul), the breeze of union — keep not back
 (O true Beloved I) on one glance of Thine, is dependent all our desire
 From old friends, this much — keep not back
 Now that the fountain of sugar (the water of life) is Thy sweet ruby (lip)
 Utter speech and from the parrot (Hāfiz), sugar (the true Beloved) — keep not back
 5 When thou wast the new moon (in the beginning of youthful beauty), I was
 thy companion
 Now that (in beauty) thou art the full moon, (from the state of me foolish) the
 glance (of mercy) — keep not back
 Mean (small) and contracted is the world and all that in it is
 (O true Beloved I), from the people of divine knowledge this contracted por-
 tion — keep not back
 To the (far) horizon, taketh the poet thy deeds noble and generous
 From him, allowance and provision for the journey — keep not back
 (O praised One I) since thou desirest good mentioo (of thy self), this the mat-
 ter —
 In respect of the price of speech (good mention), silver and gold — keep not back
 Hāfiz I grief's dust departeth better cometh thy state
 From this thoroughfare, the water of thy eye (tears) — keep not back

2 The first line appeareth in Ode 292 c 2

5 Towards my miserable state incline for from one's sight it is not proper to cast the cherished one

6 To the last line add —

So that in the contracted portion they may not be captive and out of Thy love remain

8 Gifts to poets grudge not

9 Weep make no diminution thereof For from weeping better thy state becometh.

291, (282).

- 1 (O true Beloved !) display Thy face , and to me speak, saying —“ From life thy
heart up—— take ”
Say —“Before the candle, with soul, the fire of the moth—— kindle ”
- At our thirsty lip, look , and (from it), water withhold not
To the head of thy slain one (thy lover), come , and him, from this dust (of con-
tempt) up—— take
- The darvish, abandon not, if his be not silver and gold
In grief for thee, this (crystal) tear, silver reckon , and his (ruddy) face, (red)
gold—— take
- Twang the harp , and (with it), be content. If aloe-wood (fuel) be not, what
fear ?
My love, the fire , my heart, the aloe-wood (fuel) , and my body, the censer,
—— take
- 5 Into samā', come , off from thy head, cast the khirka , and dance
If not, into the corner (of solitude), go , and on thy head, our khirka of (hypo-
crisy)—— take
- Off from thy head, draw the wool (-garment of beggary) , and the wine of
purity, drink
Silver, play (spend money) , and, with gold, into thy embrace one of silver
bosom (a beloved one)—— take

- 1 To my face, surrender thy life.

“The candle ” signifies —

The true Beloved's face

“The fire of the moth ” signifies —

The love of the lover (of God)

درگرفتى to take effect, to affect, to kindle

See Ode 67, couplets 2, 5, 7.

„ 68, „ 1.

„ 143, „ 1, 3, 7, 8, 9, 13, and 14.

„ 279, „ 8, 9, 13, 23, and 44

5. Choose either وجد (ecstasy or) حالب (mystic state): choose either سماع (samā') or رقص (the whirling dance) or ریا (hypocrisy). Join not سماع (samā') to ریا (hypocrisy) See Ode 45, c 6

Khirka See Ode 124

“To pluck off the khirka.” See Ode 65.

Say the Friend (God) is (my) friend,—(then) be both worlds (my) enemy !
 (Then) say fortune becometh recreant, and (all the men of) the surface of the
 land, army — take

O Friend (the true Beloved)! for going away, make no desire with us a
 moment be

On the rivulet's bank (formed of my tears) joy, seek and, in thy hand, the
 cup — take

Gone from my bosom this fire (of love) and water (of tears) of my heart and
 eye, — take

My hue yellow (with grief) my lip dry (with thirst) my bosom wet (with
 tears) — take

10 Hāfiz! the banquet, adorned make and to the admonisher, speak
 Saying — ' My assembly behold and the (path of) abandoning the pulpit —
 take

- 7 At fr each line must be understood the words I care not.
 Let both worlds be my enemy; let fortune turn her back upon me let the earth's surface be
 covered with soul cry — if God be my friend I care not.
- 8 On the rivulet's bank wine-d kers drink wine

292, (281)

1. Again, from the branch of the straight cypress, the patient bulbul
Shouted glad tidings, saying —“From the face of the rose, far be the evil eye!”

O rose (beloved)! in thanks that, to thy heart's desire, thou blossomedest,
With bulbuls, the distraught lover, display no pride.

Against the hand of thy absence, no complaint, I make
So long as (long) absence is none, no (great) pleasure giveth the presence (of
the beloved)

Hopeful of Hūr and of palaces (above),—if the Zāhid be,
For us, the wine-house is the palace, and the beloved, the Hūr.

5. To the sound of the harp, drink wine, and suffer no grief. If any one
Speak to thee saying —“Wine, drink not (for 'tis sin),” say —“The forgiver
is God.”

If, joyous and gladsome in pleasure and joy—others be,
For us, the grief (of love) for the idol (the true Beloved) is joy's source

Hāfiz! complaint of grief of separation, why makest thou?
In separation, is union in darkness, light!

2 The first line appeareth in Ode 290, c. 2

3 Shakespeare saith —

“Absence makes the heart grow fonder”

4 The Zāhid awaiteth what we already enjoy. Hūr, see Ode 60, c. 1

5 Allāh ta'ālā ghafūr, God most high, the forgiver
Hūwa-l-ghafūr, He (God) is the forgiver

7. In straitedness is the end of the work of separation.

293, (285)

- 1 'Tis the night of power and closed is the book of separation
On that night is safety to the rising of separation

O heart! in being a lover, be firm of foot
For, in this path, is no work void of reward

Of profligacy I will not repent me
Although though stone and separation thou causest torment to reach me

Went my heart from the hand yet the beloved's face I saw not
Of this tyranny — complaint! of this reproof — lamentations!

- 5 O luminous morning of the heart! come forth
For dark indeed, I see the night of separation

Hāfiz! thou desirest fidelity?—Be codurer of the tyranny (and of the grace of
the Beloved)
Then in traffic, is the verification of profit and of loss

1 The night of power See Ode 26 c. 1 113 c. 1
In Arabic are the second lines of couplets 1 3 and 6

6. As in traffic (of merchandise) is sometimes profit and sometimes loss even so in love is sometimes loss (the beloved's capriciousness and haughtiness) and sometimes profit (the beloved's graciousness and favour)

294, (290)

1. A piece of advice, I make thee; listen, make no excuse —
 "Whatever the kind admonisher saith to thee, accept"

With those of youthful face, the enjoyment of union take up
 For, in ambush of life, is the deceit of the old world.

Before lovers (of God), the affluence of both worlds (is) as a barley-corn
 For, that (world) is of little merchandise and this (world) of little value.

A pleasant companion, I desire, and some music with an instrument
 That, to the wail of bass and of treble, I may utter my pain.

5. On that, I am intent that I drink no wine, and commit no sin,
 If fate be concordant with my desire. (If not, I am helpless)

A hundred times, with the resolve of repentance, out of my hand the goblet,
 I put.

But, desisting from wine, the Sāki's glance maketh not.

Wine two years old (the Kurān) and the beloved fourteen years old
 For me, this indeed is enough, the society of the small (the two years) and of
 the great (the fourteen years)

- 5 bar ān saram signifies —

(a) irādah dāram, I have the desire,

(b) ba khud mukarrar kardā, am, I have settled with myself

- 6 The Sāki's glance alloweth me not to repent, and giveth me the distress of drinking wine.

7. The Kurān descended twice —

(i) on the shab-i-kadr, to earth's sky from heaven See Odes 26, 113.

(ii) to Muhammad from earth's sky

سالمی دو ساله (wine of two years) signifies —

(a) old wine that from the plain hath taken the ball of delightfulness

(b) the glorious Kurān and the great Furkān, which, to the Lords of delight, is peerless in
 delightfulness

(c) a love that, coming forth from the illusory, soweth, in the field of hakikat, the seed of
 happiness

سالمی چهارده ساله (the beloved of fourteen years) signifies —

(a) the perfect murshid For at forty years of age, he attaineth perfection

(b) Muhammad, who was about forty years of age when he began his prophetic mission.

When without my presence, they (Fate and Destiny) made God's decree of
eternity without beginning

If a little not in accordance with fate, be (from me),—carp not

O Sâkil! into my cup pour pure wine like the (ruddy) tulip,
That, from my mind, depart not the picture of the idol's mole

- 10 O heart! said I not to thee— Beware of his tress?
For, into this ring (of His tress), in chains they draw (even) the (free) wind
(and give it not freedom)

The ruby cup of bounty, bring and the pearl of beautiful water (lustrous
verse)

Tell the envious one —“The liberality of an Asaf behold and die”

Wine drink and resolution of union with the (true) Beloved make
The speech that, to thee, from the vault of the ninth heaven, they shout—hear

Our affrighted heart who hindereth?
To Majnûn, escaped from chains,—give ye news

Hâfiz! in this bouquet place, utter not the tale of repentance (as to wine)
For, thee, with the arrow, the Sâkîs of bow eye brow will strike

(c) the true Murshid (God) worthy of being beloved

(d) the great Furkân which in the opinion of the Lords of perfection is fit for being a beloved
ed At Madîna Muhammad sojourned fourteen years during which time the Kuran
descended

The illusory (outward) meaning is—

To drink old wine and into the embrace to take the mistress of tender years is enough for
me For the society of the small and the great is each unequalled in giving joy

The true (inward) meaning is —

d perfect
me
is advan

3

- 13 pesh grîftan here signifies —
Mâm va muzahim shudan For the forms of grîftan see Odes 67 68 143 151 271 279
and 291

15. For the utterance of Khājū and the verse of Salmān——what room?
For, better than the beauteous verse of Zahīr (is) the verse of Hāfiz
-

15. Khwaja Kirmānī (whose poetical title was Khwāja and Khwayū) lived in the time of Sa'dī, he died in 1345
Salmān Sawajī surnamed Jalāla d-Dīn Muhammad lived in the time of Amīr Shaikh Hasan Jalyar (Hasan Buzurg) and of his son, Sultān Uvais, rulers of Baghdād He died 1377
 See Ode 204
Zahīru-d-Dīn Faryābī lived in the time of Tughral III, Saljūki, and of Atābak Kızal Arsalān He died at Tabriz, 1201, and is buried near the tomb of Khākānī

295 (80)

- 1 O heart ! from the eye, some blood thou sheddest shame have—— at last
 O eye ! a great sleep, make thou Forth the heart's desire, bring—— at last

O Lord ! I am that one who from the beloved's arm snatch a kiss
 The prayer of dawn, thou sawest how to use (profit) it came—— at last ?

On me, the purpose of this world and of the next world the Provider of daily
 food bestowed

(He caused to reach) the ear the word of the harp (the murshid) first and
 to the hand the (true) Beloved's tress (the attraction of God's grace and
 perpetual union)—— at last

From the harvest of the mean (outward worshippers) to snatch like the (swift)
 wind an ear of corn how long ?

By thy own resolution necessities (road provisions) take up a seed (in thy own
 capacity) thyself sow—— at last

- 5 Not thy palace will become I know the picture gallery (the stage of true love
 for the true Beloved) of Chin but

With the tip of the reed musk mixing (the pen point ink leaving) a picture (of
 verse) evoke—— at last

O heart ! in the land of night rising (to pray) if from grief thou flee not
 Tidings from that land thee the breath of dawn (when prayers are answered)
 will bring—— at last

An idol (beauteous) as the moon knelt with respect (and ruddy) wine like the
 (fiery) ruby presented

Hāfiz ! thou sayest I am penitent (as to drinking wine) Of the Sāki, shame
 have—— at last

- 7 Zanu zadan (to kneel) signifies —
 With respect in the fashion of praying to kneel

296, (284).

- 1 O Sākī ' me, youth's capital—— bring.
Cups of pure wine, one or two,—— bring
- The remedy of love's pain, that is wine,
Is where? 'The remedy of the shaikh (the old) and of the youth,—— bring
- The sun is the wine, and the moon, the cup
In the midst of the moon, the sun,—— bring
- All obstinacy, displayeth reason
For its neck, the rope of wine (to drag out its obstinacy) —— bring.
- 5 (O Sākī ') for this my fire (reason, world-kindling) dash a little water
That is —That fire (of love) like water (wine),—— bring.
- If the rose has departed, say —“ With joyousness, go ”
The pure (ruddy) wine like rose-water (be perfumed) —— bring.
- If the clamour of the nightingales remain not,—— what grief?
The guggling of the glass (long-necked) flagon of wine—— bring.
- Either right or wrong is (wine-) drinking .
If it be wrong, or if right,—— bring
- Grief for time that hath gone to the wind, suffer not
The twang of the stringed instrument, (the murshid) and of the lyre (the murshid),—— bring.

5. آتش (fire) signifies —

(a) *in the first line*, reason, the cause of the enkindling of the people of the world.(b) *in the second line*, love, the desired of people of love. In whose house, this fire kindleth it consumeth all his property.

O Sākī ' on the fire of my reason, which is wholly enflamed, cast water, and its fury cast out
Love, which is a fire, is verily the consumer and the destroyer of that exterior to it, and, like
soft water, into the parts of our existence, is the enterer.

Bring the fire of love, the slayer of reason; and, pour it upon the fire, of my reason For with
love, no power of conflict hath reason.

7 ناله (nightingale) signifies —

(a) a bird that is inflamed with, and impassioned by, its own sweet note

(b) outward sages, whose rank in this meaning, is evident.

علله (clamour) signifies —
the talk of outward sages.

8 See Couplet 12.

- 10 (O Sākī!) save in sleep, union with Him (the true Beloved) one cannot see
 The medicine that is the source of sleep (love for God that draweth the holy
 traveller from existence to non existence) — bring

Intoxicated though I am three (or) four cups (of wine) more
 So that completely ruined (senseless) I may be — bring

To Hāfiz heavy ritls, one or two give
 If it be sin or if virtue — bring

- 10 دارى اصل خواب (the drug the source of sleep) signifies —
 love that draweth the holy traveller from existence to non existence
- 12 The last line is like the second line of couplet 8
 The ritl (1 quart) see Ode 315 c. 2

297.

1. O cypress, lofty of stature, sweet of gait,
Dainty heart-ravisher, rose of cheek¹

By sorcery, our heart, thou hast ravished
It, for God's sake, keep

Since, thy two eyes of sorcery, I beheld,
In my heart, hath remained neither patience nor rest

If the hyacinth of thy (perfumed) tress, thou spread,
The (fragrant) musk's power, no more will be.

- 5 Faithlessness, again practise not
O idol of sorcery¹ for faithfulness, strive

Me, sometimes with a kiss cherish,
So that, of life, the tree fruit-enjoying thou mayst be

Astonied, is poor Hāfiz
Thy slave, he is without gold or silver.

6 درخوردار See Ode 114, couplet 2

The Letter Zā

298, (297)

- 1 Who for the sight of the (true) Beloved opened my eye that one am I
O work-door slave cherisher I what thanks to Thee, shall I utter ?

To the indigent man of calamity, say — From dust, wash not thy face
For the dust of the street of indigency is the alchemy of thy desire

O eye I with drops (tears only) one or two that thou scatterdest
O many the glance and the look that on the face of fortune thou castedest

If with the blood of the liver purification (in love) the lover (of God) make not
By the word of the mufti of love not true is his prayer

- 5 O heart I from the difficulties of the path turn not the rein
For of descent and of ascent reflecteth not the man of the Path

From the breeze word picking (fault finding) what profit shall I gather ?
When in this garden not (even) the straight (upright) cypress is a confidant

- 1 مدم كه (that one am I) signifies —

(a) من ادم كه

(b) من اربكه

- 3 درلب (fortune) signifies —

Union with the Beloved

- 4 Purification in love is that the lover drink the blood of his liver and sacrifice his life
Only after purification with water are the five daily prayers of the muslim effective See Ode
35 c. 8

- 5 See Ode 299 c. 2 302 c. 10 303 c. 6

- 6 Since from place to place the breeze taketh the perfume of the rose thou mayst say that it
revealeth a secret

— brightness is not confidant of a mystery

- 1 is like this (not confidant) how is it
proper to regard the fault finder (the breeze) as confidant.

In this illusory stage, save the cup (of love for God) take naught
In this house (the world), save love, a pastime play not.

Independent of love, though Thy beauty is,
Not that one am I who, from this love-playing, back will turn.

To Thee, how may I utter what, from the burning of my heart, I behold ?
Of my tears, ask the tale, for not the informer am I.

- 10 The desire of beauty's glance is (his). If not, is no need
Of the tress of Ayāz to the beauty of Mahmūd's fortune.

The ghazal-singing of Nahīd (Venus, the minstrel of the sky) taketh not the
lead
In that place, where forth his voice (of song) Hāfiz bringeth

- 8 Although Thy beauty hath such renown that, to increase its splendour, no need is its that any one
should be its lover,—yet never will I give up my love for Thee

The more lovers a woman can gather about herself, the greater is the renown of her beauty
Thus, the number of lovers gives splendour to her beauty.

10. Mahmūd of Ghuznī, (b 967, d. 1030) conqueror of India, possessed the beauty (favour) of fortune
Of the love of his favourite Ayāz, his was no need. See Ode 87.

محمود (Mahmūd) signifies —

The only necessarily existent one, God

ایاز (Ayāz) signifies —

(a) The name of a favourite slave of Mahmūd's.

(b) Mankind, the favoured of all the creatures of God.

299 (298)

- 1 Thanks a thousand that, again to my desire I beheld thee
In truth and purity, concordant with my heart, become

The Path of calamity tread the travellers of hakikat !
Of the descent and of the ascent, reflecteth not the companion of the Path
(tarikāt)

Better than search for the watcher is grief for the hidden Friend (God)
For not the confidant or mystery is the heart of the Lord of malice

For this thanks that by the Friend the assembly is illuminated
If an act of tyranny reach thee like the candle consume and be content

- 5 With a half kiss purchase a prayer from one of heart (one of vision a lover of
God)

That from the enemy's malice thee soul and body may preserve

The sadness that on my face hath come from grief for thee
O Asaf¹ 'tis possible that the (long) explanation I may give in a long year

Love's murmur into Hijaz and Irak casteth
The melody of the strain of the ghazals of Hāfiz of Shiraz

2 The second line occurs in Ode 298 c 5 and 303 c 6

3 , Ode 302 c 4

4 The second line See Ode 300 c 8 301 c 5

5 Half a kiss. See Ode 169 c 3

6 In some copies the second line is —

Of my tears ask the tale (of pain) for not the informer am I
which is couplet 9 Ode 298

Āsaf See Ode 43

7 زمزمه (murmur) signifies —

() حوائد و برسم کردن chaunting

(b) words which the Magians utter at the time of praise of asking help from God and of eating

نوا (melody) signifies —

(a) نوا و آهنگ و ناله the modulation the harmony and the lament of men and of birds.

(b) the name of a musical note

When to Hijaz and to Irak the ghazals of Hāfiz reached they revealed to all the state of his love See Ode 57 c 7

Otherwise —

Through hearing the ghazals of Hafiz the men of Hijaz and of Irak became lovers and in their heart love took root

300.

1. Happy that night, when, with a hundred glances and airs, thou comest .
With sauciness, thou practisest disdain , and with supplication, I endure.

Like the rose-bud, how remaineth concealed its inward mystery,
For confidant of my heart, is the fragrant air of the breeze (the murshid) ?

From lofty fortune, hope of thy stature—I had
From (my) long life, the fragrant air of thy tress,—I desired

What tumult it was that the attirer of Fate evoked,
When, his (the beloved's) bold narcissus (eye), he made black with the collyrium
of grace.

- 5 Through consuming, what rings (of knockers) I beat on the heart's door,
In the hope of the day of union with Thee in the long night

- 2 In the text دهان (mouth) should be read for درج

دهان (mouth) signifies .—

a hidden mystery

“The jewel-mine of the soul, the Ārifis have pierced

“Its mouth, they have called the hidden mystery” *Mirātu-l-Ma'ānī*

Like the rose-bud, that, from the effects of the breeze, blossometh and revealeth its hidden
mystery, how remaineth hidden my heart's mystery, which is a hidden mystery ?

The friend (the murshid, acquainted with mysteries) entered the stage of instruction. Then in that
stage that is fit, the holy traveller—God willing—resteth.

- 4 نرگس (narcissus) signifies —

(a) the eye of the beloved

(b) the results of deeds from the joy (arising therefrom) that appeareth from the inward to
the outward.

(c) the world by reason of its variegated aspect

بار (grace, air) signifies —

(a) the air and grace, by the revealing of which the beloved is inflamed

(b) the power given by the beloved to the lover in respect to effort towards the Lofty Desired
One, and High Object.

What tumult it was that the attirer of fate and destiny evoked—

(a) when, with the blackness of collyrium of grace, He mixed the intoxicated eye of beloved
ones.

(b) when, having, in the eye of lovers, illumined the results of the deeds of love (which are
manifestations of the beauty of the beloved's soul), he cast from the world these
results

That is—To the lover (of God), he gave such a power that the bearing of the load became easy
to him, and the lover, having stitched up his eye as to reward and punishment, beheld
naught save the beauty of the beloved's soul.

Mine what thought of Thy violence and of the tyranny of the watcher?
 From long calamity no grief hath love s captive

At the approach of the rose the breeze gave rest of soul
 On such an informer be a thousand blessings of God!

Blind our heart s dust maketh tbe enemy s eye
 O Hāfiz! in the dust place thy face consume and be content

8 The first line occurs in Ode 302 c 8

The second line—

See Ode 299 c 4 301 c 5 330 c 8

301, (293).

1. On the path to the wine-house (the stage of divine knowledge), in haste and speed, lovers have
 The very same supplication as, on the road to Hījāz (the Ka'ba), pilgrims (have)

Through separation from Thee, away from the world, my body stitched its eye,
 To me, the hope of the fortune of union with Thee, again gave life.

After this, from the presence of the Friend (God), to no door, do I go
 Since the Ka'ba, I have gained, from idol-worshipping, back I come

From (my own) fortune, (in prayer) at the morning-time, I desire a night like
 this,
 That (in it), the explanation of my own end (the desire of union with Thee) with
 Thee, I may begin

- 5 From desire of the assembly of that canopied moon, Hāfiz!
 If violence reach thee, like the candle consume, and be content

3 The Ka'ba. See Ode 45, c 8, 73, c 2

5 See Ode 299, c 4, 300, c 8, 330, c 8

302 (95)

- 1 Back to the banquet of the rose bed, again hath come the bride of the rose
The sweet bulbul is where? Say (to him that) song he should bring forth

O heart 'ol separation complain not I or in the world,
Grief is and joy the thorn and the rose degradation and exaltation

Like the bow, doubled (bent) I am through grief and I speak not
Yet of abandoning those of bow eye brow, arrow casting (the beloved ones)

To the enemies relate not the tale of the night of separation
For, not confidant of the mystery (of divine knowledge) is the heart of the
Lords of malice (the Zāhids dry void of love for the Friend)

- 5 (O true Beloved I) through Thy (musky) tress revealed became my heart's agi-
tation

Yes on the part of musk, if it be the informer — tis not strange

On Thy face a thousand eyes are spectators and Thou Thyself
On any one's face, through grace, castest not a glance

O heart 'if thee He consume complain not of the pain (of consuming)
Of love for Him, express breath (boast) with the pain be content

Blind the dust (of grief) of the heart of us (lovers humble ones, darvishes)
maketh the enemy's eye

O Hāfiz 'in the stage of supplication, place thy face in the dust

Not this time (now) distraught of heart placed I my face
On Thy threshold Nay, in eternity without beginning (I placed on it my face)
with ardour (of love) and with supplication

- 10 To Hāfiz, are one the difficult and the easy in the Path
For, to the b rd, the dechvity and the acclivity the difference is what?

1 The first line wholly differs from and the second line agrees with the Calcutta text Ode 295

4 second line occurs in Ode 299 c 3 300 c 2

8 first Ode 300 c 8

10 second Ode 298 c 5 299 c 2 303 c 6

303, (305)

- 1 (O true Beloved!) come, so that, in my shattered (and grief-stricken) heart,
power may enter—— again.
Come so that, in my dead body, life may enter—— again.

Come, for separation from Thee hath closed my eye in such a way
That, it, (only) the opening of the door of union with Thee may perchance open
again.

That grief, that, like the (black) army of Zang took, in blood, my heart,
By the troop (of horse) of joyousness of the Rūm (the country) of Thy face, will
be effaced—— again

Before the mirror of the heart, whatever I hold,
Save the image of Thy beauty appeareth not—— again

5. By that proverb that the night is "pregnant with events and vicissitudes," far
(in separation) from Thee (which is the cause of humiliation),
I count the stars (and am in this fear and danger). Let us see what the night
bringeth forth—— again

- 3 In Ouseley's *Oriental Collections*, 1797, vol. II, No 3, p 302, it is said ——
Zang is bordered on the north by Yaman, on the south, by deserts, on the east, by Nubia, on
the west, by Habsh

The inhabitants are never sorrowful, the cause being that Suhayl (canopies) rises over them
The men of Zang are descended from Zangī, son of Khush, son of Kina'ān, son of Ham, and
are called man-devourers, because they devour the enemy whom they slay

- They are supposed to be the troglodytes of the ancients See translation by Wilberforce Clarke,
out of the Persian, of the *Šikandar Nāma*, -i, -Nizāmī, Canto XVIII.

- 4 What is held before a mirror, in the mirror, its reflection appeareth
But, here, whatever I held before the mirror, in it only the image of Thy beauty appeared

- 5 دور از تو (far from thee) signifies ——

(a) his own farness from the true Beloved.

(b) a prayer to avert evil from his beloved.

From thee, far be this state (of humiliation through farness)! For an occurrence of this kind is
perturbation

Since the night is pregnant with the day, one may say that the day is the child of the night

Through fear of the desert, evil make not thy heart the ihram bind on
 For reflecteth not the man of the Path though (from the desert, or from the
 journey) he cometh not—— again

Hāfiz! come For the bulbul agreeable of heart
 By the perfume of the rose bed of union with thee singeth—— again

- 6 The true lover regardeth not the terror and the danger that lieth in the path of love
 The man of the Path reflecteth not of his not returning from the desert (of love)
 See Ode 298 c 5.

The Ihram signifies the pilgrim robe worn at Makka. See Benton s Makka and Madina

304, (292).

1. O thou dainty cypress of beauty that with grace sweetly movest¹
Momently, to lovers, (are) a hundred needs of Thy grace

Auspicious be the dress of honour of Thy beauty For, in eternity without
beginning,
To thy cypress stature, they (fate and destiny) cut a garment of grace.

Whose is desire for the perfume of the ambergris of thy tress,
Say —“ On the consuming fire like the aloe-wood (fuel), consume , and be
content ”

Through the watcher's reproof, altereth not my proof (of value),
If me, like gold, they cut in the mouth of the shears

- 5 Through the candle, heart-consuming was the moth's (lot)
Without the candle of Thy cheek, melting was my heart's (lot).

The heart that, from the circuit of the Ka'ba of Thy street, gained news,
Through desire for that sacred fold of Thy street, no wish for Ḥijāz (the Ka'ba)
hath.

Momently, with blood (-tears) of the eye, ablution what profit, when there is
not
Permitted for me the prayer without the arch of Thy eye-brow?

The Sūfī who, last night, without Thee, had repented of wine
Broke his covenant (of austerity , and practised love), when open he beheld the
door of the wine-house (the stage of love and of divine knowledge).

Like the intoxicated cup at the head of the jar, palm-clapping, went
Hāfiz¹ who, last night, from the lip of the cup, the mystery (of divine know-
ledge) heard.

6. See Ode 45, c. 8, 73, c. 2.

305, (-94)

- 1 Through desire of thy lip forth cometh not my desire—— yet
 In the hope of the cup of thy ruby (lip) a dreg drinker am I—— yet
- On the first day (the day of Alast) in desire of thy two tresses, departed my faith
 Let us see, in this phrensy, what my end will be—— yet
- O Sāki (perfect Murshid)¹ of that water fire of hue one draught give me
 For I,
 In the midst of those experienced in His Love, inexperienced am I—— yet
- One night in mistake I called Thy hair the (fragrant) musk of *Khutan*
 Momently a sword on my limbs (saying why didst thou liken His glorious hair
 to contemptible musk?) the hair striketh—— yet
- 5 One day, in mistake to the true Beloved's lip went my name
 To people of heart from my name the perfume of the soul (of the Beloved)
 cometh—— yet
- In my *khilvat* a ray (of splendour) of Thy face the (resplendent) sun beheld
 Momently like the shadow to my door and roof he (the sun) goeth—— yet
- To us in eternity without beginning the Sāki gave the ruby of Thy lip
 The draught of a cup, of which cup senseless am I—— yet
- O Thou that saigest —' Give thy soul that ease of heart may be thine
 In griefs for Him (the true Beloved) my soul, I gave Mine, not ease is——yet
- The tale of the ruby of Thy lip *Hāfiz* brought into his pen (writing)
 Momently, from my pens the water of life floweth—— yet

2 The first day see p 5

6 *Khilvat* see Ode 67

9 In the second line the word *my* refers to *Hāfiz*
 The poet addresses himself in the first line and maketh himself present in the second line

306, (300)

- 1 The state of bloody hearts, who uttereth—— again
 From the sky, (revenge for) the blood of Jamshīd, who seeketh—— again?
- Of the eye of wine-worshippers, shame be its
 The intoxicated narcissus, if up it spring—— again.
- Save Plato, jar-sitter with wine,
 To us, the mystery of philosophy, who uttereth—— again
- Whoever, like the (cup-shaped) tulip became cup-circulator,
 On account of this tyranny, his face in blood, washeth—— again
-

3. In knowing God, are two parties, both possessed of pomp—
 (a) One party, in revealing and in evidence, hath dashed its hand of resolution at the skirt of its object
 If they adhere to Muḥammad, they are Sūfīs and men of acceptance, if not, they are the sages of ʾishrākiyyat, and the Lords of abhorrence
 (b) The other party, by beauty of argument, hath ascended the fortress of divine knowledge
 If they adhere to Muḥammad, they have the name of orators
- فلاطون (Plato) signifies —
 (a) the sage Plato, who placed jars in the ground, and, sitting therein, learned the world's mysteries
 The poet calleth Plato wine, because he passed his time (as wine does) in vaults
 (a) the perfect murshīd, the comprehender of the important affairs of holy travellers
- حم (jar) signifies —
 دس a very large oblong wine-vessel open of mouth, in form a wide vat (kandū) which the vintners bury in the earth, and in which they cast the juice of the grape, so that, by the earth's heat, it may be matured
 In Sūfī idiom, the murshīd, in whom is the divine knowledge of evidence and of the mystery of existence, is called —
- حم حم the jar of wine
 سر حکیم (mystery of philosophy) signifies —
 divine knowledge and endless mysteries
- Without the perfect murshīd (who is the jar-sitter of love, and the enkindler of love) who will point out to us the divine mysteries and endless truths and take us out of us
- 4 کاسه سرگرداں (cup-circulator) signifies —
 (a) a person who goeth to the doors of houses and of shops, and beggeth
 (b) the Sāki.

- 5 Since in its notes (the mystery of hakikat) the harp (the Arif mystery revealer) uttered speech (of grief)

Its chord cut so that it may not moan——

again

Like the rose bud, expandeth my heart if

The cup of tulip colour it smell——

again

About the sacred house of the jar (of wine of love) Hāfiz

If he can on his head (swiftly) will run——

again

- 5 نرد (note) signifies —

a mystery of hakikat the revealing of which is contrary to the people of tarikat

- میری (hair) signifies —

the attraction of love

When in respect of the note (of the mystery of hakikat) the Arif traveller speaketh in the state of love's attraction and in the field of the seeker's heart soweth the seed of desire and of delight—he severeth love's attraction and casteth the seeker from effacement to sobriety. This he doth that the seeker may not reveal the mystery which is contrary to teachers of past and of present times

- 7 باب الحرام (the sacred house) signifies —
the Ka ba.

See Ode 45 c 8 73 c 2

307, (301)

- 1 (O Sāki¹) arise, and into the cup of gold, joyous water (wine, the intoxication of love)—— cast
 Before that the cap of the head (the skull), dust becometh—— cast
- In the end, our dwelling is the valley of the silent (the place of tombs);
 Now into the vault of the skies, the (resounding) shout and clamour (of zıkr va fikr)—— cast¹
- Far from the (true) Beloved's face, is the eye stained with sight (for other than God)
 On His face, from the pure mirror (of the pure heart), glance—— cast
- O cypress¹ (I conjure thee) by thy verdant head, when I become dust,
 Out from thy head, disdain put, and, on this my dust, shade—— cast
5. For our heart that, from the deadly snake of Thy tress-tip, is shattered
 From Thy own lip to the recovery-house, the antidote (of a kiss)—— cast.
- The country of this sown-field (the world) thou knowest that it hath no permanency
 Into the countries (of the world) from the liver of the wine cup, (the murshid's interior) a great fire—— cast.

1 In the second line, the word "cast" is simply a caution

The heart saith to the body, or the soul to lust —

O distraught one¹ arise, display anxiety, cast joyous wine (love's intoxication) into the cup,——before thou diest in natural death, and the cup (of thy body) becometh dust-caster
 Know that in this world is the time of acquisition of love, and of discovery of love's stages
 What is acquired is acquired, what is left, is left From what is left, naught is acquired save the dregs of dregs

2 Zıkr va fikr (repetition of God's name and thought thereof) See Ode 172

3 The eye that, in the Beloved's absence, glanceth at others, and that hath no pure glance void of shame

5 There are many antidotes (tırıyāks)——

(a) tırıyāk-i-fārūk, the antidote against poisons (the best treacle).

(b) „ „ af'āi, „ of serpents

(c) „ „ afyūn „ of opium

6 حگر حام (the liver of the cup) signifies —

The interior of the murshid, who is, like the cup, taste-giver to the holy traveller
 At those things that have ravished thy heart, and that thou hast, regarded thy property, cast fire,
 so that all may burn, and to naught the attachment of thy heart, remain

In (my own) tears I bathed For the people of tarikat say —

“First be pure then on (the beauty of) that Pure One (the true Beloved) thy
e, e— cast

O Lord ! that zahid self beholding who save defect saw naught

Into the mirror of his understanding (so that he may no longer see defect) the
smoke of a great sigh— cast

Hāfiz ! like the rose on account of His perfume make rent thy garment

And in the path of that form (of the Beloved) swift (for the slaughter of
lovers), that (rent) garment— cast

7 See Ode 339 c 5 First the Guide then the Path

308, (302).

- 1 Ravished is my heart by one like a singing girl, clamour-exciter,
False of promise, slayer by nature, and colour (of deceit) -mixer

A ransom for the rent garment of those of moon-face, be
A thousand garments of piety and the khirka of austerity¹

In thanks for that that, in beauty, thou tookest from the (glorious) angel the
ball of superiority,
The cup, demand, and on Ādam's dust, a little water sprinkle

Poor and shattered, to Thy court, I have come. A little pity,
For, save attachment to Thee, attachment, mine is none

5. The slave, I am of that word that enkindleth the fire (of love)
Not (the slave of that word, that), in speech, dasheth cold water on the fierce
fire (of love).

Come, for last night, to me, the invisible messenger spake,
Saying —“ In contentment's stage, be, from destiny, flee not.”

Of thy own arm, be not proud, for in record it is
“ In (by, under) the order of the king-maker a thousand arrayings.”

In my coffin, put up the cup, so that, on the morning of rising,
I may, with wine, take from my heart the terror of the day up-rising and
.springing

Between the lover and the Beloved, veil is none
Hāfīz! thou thyself art thy own veil. From the midst, arise, and attain unto
the Beloved.

1 لولی (singing girl). See Ode 8.

2 Khirka See Ode 124

5 I am the slave of speech, love-kindling.

8. See Ode 309, c. 7.

309 (299)

- 1 (O true Beloved!) come and upon the river of wine, our boat shaped wine
cup — cast
Into the soul of the shakḥ (the old) and of the youth, shouting and howling
(in envy thereof) — cast
- O Sākil into my boat cast wine
For, they have said — ' Goodness, do and upon the water — cast
- In mistake from the street of the wine house (the stage of love and of divine
knowledge), I wandered
In kindness, in the path of rectitude (to the wine house) me again — cast
- Of that wine, rose of hue, musk of smell, a cup bring
Into the heart of the rose sparks of jealousy and of envy — cast
- 5 Intoxicated and ruined though I am me a little kindness do
On this heart, perplexed and ruined Thy glance (of mercy) — cast
- If at midnight, the sun be necessary for thee
From off the face of the vine's daughter, rose of face the veil, — cast
- Permit not that, on the day of death, they consign me to the dust (of the
grave)
Me, to the wine house take into the jar of wine, — cast.
- If one hair's tip from Thee, the heart of Hāfiz draw its head
Seize it and into the curl of Thy tress with twist and turn — cast
- Hafiz! when from the sphere's violence thy heart reacheth to the soul
At the Dev of calamities, the arrow point of a falling star — cast

- 1 The first line signifies —
Full of wine make the boat-shaped cup
- 2 The signification is —
(a) the first line — give good wine
(b) second — a famous proverb
- 6 The second line signifies —
From off the wine vessel take the fastening ~ y
- 7 See Ode 308 c. 8
- 9 See the *Kuran* lxvii 6 lxxxvi

